

THE HISTORY OF
RODEPH SHALOM CONGREGATION
PHILADELPHIA

1802-1926

EDWARD DAVIS

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The history of Rodeph Shalom
Congregation, Philadelphia,

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PHILADELPHIA

THE HISTORY OF
RODEPH SHALOM CONGREGATION
PHILADELPHIA

1802-1926

BY
EDWARD DAVIS
(With an Introduction by Rabbi Louis Wolsey)

COMMEMORATING THE
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Introduction

The following pages contain the fascinating story of the development of Congregation Rodeph Shalom, from its earliest beginnings to the present day. It is an interesting presentation of heretofore published and unpublished facts that have been painstakingly assembled by our fellow-member, Mr. Edward Davis, to whose patience and conscientious devotion to his task, we owe a great debt of gratitude. Many of the facts here set forth are given for the first time.

The outstanding fact which impresses any thoughtful reader of these memoirs of Rodeph Shalom's life, is the dramatic evolution of the religious history of the Jew in America. Other congregations will reveal differing phenomena in the story of the American Jew; but there is scarcely any other congregation in America that discloses so steady and complete an evolution. Other congregations that began their career in the same humble way, have advanced but little; and still others evidence a continuous devotion to one particular phase of Jewish interpretation. Rodeph Shalom has completed a full circle of American Jewish evolution. A few congregations are older; but with one exception, they remain Orthodox. Younger congregations have introduced reforms, or began as avowedly Reform Congregations. Rodeph Shalom is the oldest congregation but one,—Mickva Israel of Savannah—that has travelled the entire gamut from Orthodoxy to Reform.

The story of the early beginnings is a naive account of immigrants who came from traditional Jewish settings in monarchial Europe to seek a living and liberty in the new land, a land which like the Jew of Rodeph Shalom, was struggling to find itself and bring in a new kingdom of freedom. They came to the new democracy conservatively—a psychic phase from which Rodeph Shalom has never completely estranged itself. The president was an autocrat, and the members might not vote.

In the name of Judaism they sought first and foremost to establish a social union which would provide sick benefits and the privilege of burial. They incorporated with a naive constitution, which reads strangely in our modern days, but it was the expression of a folk who were habituated to organization and who sought some corporate expression of their vague longings for self-fulfillment. They were Europeans and their speech was German (or was it Judeo-German?) and their writing was Jewish script. It is interesting that we still have the minutes of those days. They should be scrupulously preserved.

And their leaders were Europeans, with the European outlook, and they had not yet been privileged with learned rabbinical leadership. And when one came who was more modern than his predecessors, they still clung to the old European slaveries and suspected him of entertaining modern views. The Reform activity of Germany, and later of America, had no influence upon Rodeph Shalom's thought. It preferred to follow the peace of its own formulæ and practices. The coming of Marcus Jastrow in 1866 marked a new epoch, and the members sensed the possibility of change and adaptation in the ardent welcome it gave to the new Rabbi from across the seas. At last real Jewish scholarship, accompanied by secular learning, was to have a place in the pulpit of people who yearned—perhaps vaguely—for a more expressive Judaism, and a larger share in the life of the land.

Much has been written and said of Dr. Jastrow's religious conservatism, as well as his antagonism to Reform organizations. Both conservative and reformer have misunderstood him if he has been represented as devoted to a fixed and static interpretation of Judaism. Perhaps he himself was unconscious of the fact that he was a conspicuous figure in a religious transition that was going on round about him. He had part in the religious controversies of his day; he could not share the views of Wise, Hirsch and Einhorn; and there was even a touch of feeling when he dealt with what seemed to him to be radical and sometimes unworthy and flippant viewpoints; but despite all this,

he was unconsciously a partisan of the Reform spirit—by which I mean that spirit of the Pharisees which interprets Judaism as a progressive and fluid faith. He advocated the introduction of the Prayer Book of Dr. Szold, which he had himself revised. He recommended the installation of an organ in the new Synagogue. He approved of the abridgement of the Torah readings. He expressed himself in favor of the abolition of the custom of calling up to the Torah (*Aliyoth*).

All of these were reforms—modernizations which were in strict accordance with a philosophy of Jewish growth as had been stated by Geiger and Holdheim, Wise and Hirsch, Einhorn and Felsenthal. He might have avoided or even opposed the word “Reform” but his willingness to change and prune and adapt, was based upon his recognition of the progressive character of the Jew and Judaism.

It is true he was no friend of the Hebrew Union College and the Union of American Hebrew Congregations, but it is a dramatic fact that his successor was an alumnus of the Hebrew Union College and a pupil of Dr. Wise. Our times are in God’s hands—and we are blind instruments in a plan we do not always understand. Since the day of Berkowitz, graduates of the Hebrew Union College have been Rodeph Shalom’s rabbis.

Mr. Davis correctly states that the advent of Dr. Berkowitz the adoption of the Union Prayer Book, and membership in the Union of American Hebrew Congregations, definitely committed us to the Reform movement. This was no break with the past. It was not a sudden step. It was the result of a gradual evolution. Jastrow and the American life had prepared the way. The Reform movement in America was practically fifty-three years old when Dr. Berkowitz came; but Rodeph Shalom developed gradually into its status as a Reform congregation, which is perhaps testimony to its substantial and prudent character. Rodeph Shalom is an evolutionary, not a revolutionary, congregation. Rodeph Shalom is a symbol of peace. While the religious leaders of America were beating the air and one another with brilliant and bitter strokes as to ritual, cus-

tom, the conception of the Messiah, the authority of Bible and Talmud, and the place of the Jew in life, Rodeph Shalom was peacefully pursuing its way through all of the animosities to the goal of a modern, authoritative, intelligible conception of Judaism.

The anger and the bitterness of those days are over. We have reached the higher outlook, from which we view with tolerance sympathy and reverence, every form of Jewish life. We are not anti-Orthodox; we are pro-Jewish. We are the disciples of a progressive faith, which aims to hand down a tradition to the liberty of our children, the end of whose story, like the story of Israel; is yet to achieve its fullest fruition. It has not alone a great; but its greatest work to do. Its pulpit is adorned with distinguished names in Judaism—Jastrow, Berkowitz, Ettelson. What the morrow has in store we do not know; but we do know that we shall strive to be worthy of our forebears.

LOUIS WOLSEY.

Preface

It is with a great deal of pleasure that I present the story of Rodeph Shalom as it enters the One Hundred and Twenty-fifth year of its existence. Results have amply justified the time and effort expended in going through the documents and records of the congregation. These are sufficiently intact to enable the presentation of a practically continuous history of the congregation. The amount of time that has passed can best be realized when we remember that the United States had barely reached the age of twenty-six when Rodeph Shalom was formed. The History points to the fact that the synagogue was built physically and spiritually not only by its Ministers, Presidents, and Directors; but also by the thousands of quiet worshippers who, in a century and a quarter, have passed in and out of its portals. Looking beyond the mere facts, one sees forces at work converting the synagogue from a house of Orthodox worship to its present reformed status. It is a story of consistent and steady growth. Dr. Jastrow introduced German, and later, English, prayers. He reunited the family in the synagogue by permitting them to worship in a common pew instead of having the men and women sit apart. Dr. Berkowitz made the service, a more consistently reformed one; and brought into its life, those forms and expressions that accorded with the changed conditions of modern life.

The Congregation was constantly active in the charitable life of its community. Its early records are simply stories of help and assistance to the needy and afflicted. It has been a potent influence in the lives of thousands, as it has endeavored to express the message of the Prophets of Israel.

I turn this work over to the congregation with my sincere appreciation for the help and inspiration of its members. Family traditions made it possible for many to furnish me with valuable documents and material. For these, and for the encouragement, I received, during the preparation of this History, I wish to express my gratitude.

September, 1926.

EDWARD DAVIS.

CHAPTER I

EARLY BEGINNINGS

Before beginning the history of the Hebrew German Society (Rodeph Shalom) better known as Congregation Rodeph Shalom, it might be well to review briefly the status of the Jews of the United States at the beginning of the Nineteenth Century. In 1800 there were only a few scattered Jewish communities in the United States. The total Jewish population, perhaps, was not greater than twenty-five hundred. At that time, the oldest congregation in the United States was the Congregation Shearith Israel of New York City. In addition, there was the Yeshuath Israel of Newport, Rhode Island; the Mickve Israel Congregation of Philadelphia; the Mickve Israel Congregation of Savannah; the Beth Sholem Congregation of Richmond, Virginia; and a small congregation in Lancaster, Pennsylvania; although there is some doubt as to the existence of this latter congregation. The largest congregation of them all was in Charleston, South Carolina, which city at the beginning of the Nineteenth Century, contained the largest Jewish community in the United States. This was the Congregation Beth Elohim.

All of these congregations were composed largely of Spanish and Portuguese Jews who had come to this country through London and Holland, and other large centers of Europe. They constituted the social and religious autocrats of their respective communities; and the ritual in their synagogue was that of the Sephardim. While the Sephardim represented originally a geographical group, descendants of Spanish and Portuguese Jews, in time, the word came to designate a form of ritual observed in the synagogue, including not only the arrangement of the prayer book; but also the pronunciation of the Hebrew Language. It is not important to trace the exact significance of this group in Jewry, except to state that in addition to the Sephardim, there came to America, in the latter part of the Eighteenth Century and in the beginning of the Nineteenth

Century, in very small numbers another group of Jews, who were adherents of a ritual different from the Sephardim who used a prayer book composed of different prayers and arranged otherwise than those of their Spanish and Portuguese brethren. These were the Ashkenazim composed largely of German and Polish Jews. The overwhelming majority of the Jews in America in the Eighteenth Century and the beginning of the Nineteenth Century, were the Sephardim or Spanish and Portuguese Jews. Perhaps ninety percent would be a fair estimate of their number. However, towards the beginning of the Nineteenth Century, the immigration of the Ashkenazim or German and Polish Jews became definitely pronounced; and they were destined in a short time to make up the great bulk of the Jewish population of the United States. With the influx at a later date of Russian and Eastern European Jews who are also Ashkenazim, the Sephardic element in American Jewry today, represents but a small minority of the entire Jewish population.

While the relationships between Sephardim and Ashkenazim in the early days were extremely friendly, there being intermarriage and religious affiliations, yet it was natural that the handful of German and Polish Jews in Philadelphia at the beginning of the Nineteenth Century should band themselves together in the formation of a religious and beneficial society where Services could be held in the Ritual of their ancestry; and where the new comers could join in the use of a prayer book and a Ritual that was familiar to them in the countries of their youth. There could not have been more than thirty or forty families of German Jewish ancestry in Philadelphia in 1800.

While informal Services may have been held for some time; yet it was not until October 10, 1802, that the small group of German Hebrews found in the City of Philadelphia, formally organized themselves into a Society under the name Hebrew German Society "Rodeph Shalom." The name as it here appears, bears out the fact that it was not customary for the early German Jewish Congregations to give a distinct name to the synagogue.

We must keep in mind the fact that a proper arrangement for burial was extremely important to this group. This explains the purchase of a small plot of ground on the twenty-third day of November 1801 from Thomas Warwick, blacksmith and his wife, by Leon van Amring, Isaiah Nathan, Isaac Marks, Aaron Levy, Jr., Abraham Gumpert, and Abraham Moses. The lot was eighteen feet by ninety-seven feet and extended from Marlborough Street westward to Shackamaxon Street called Kensington, in the Northern Liberties. The purchase was made for \$127.00 on November 23, 1801. The deed however, was not recorded until October 8, 1805. The deed, after mentioning the names of the guarantors, contains this interesting clause:

"In trust nevertheless and upon this special confidence only that the said lot of ground be held, and kept for and as a burial place or ground for the Hebrew Tribe or Nation of and belonging to the synagogue to which they, the said guarantors, now belong, in the said City and County of Philadelphia; and to and no other use, intent, or purpose, whatsoever."

It has been assumed that because the word "synagogue" is used in the above quoted paragraph, that it refers to an actual organization. There is no reason to suppose that this view is correct. In view of the explicit statement of the date of the formal organization in the charter itself; in view of the fact that it was to be expected that the purchase of the burial ground should precede the formal organization of the synagogue; and in view of the further fact that the word "synagogue" obviously is a general phrase used as the term "Hebrew Tribe and Nation;" we can definitely assume that with the exception of informal services held, the exact date of the organization of Rodeph Shalom Synagogue is that given in its charter, namely October 10, 1802.

This is further verified by the following inscription found among the early records of the congregation:

"This day, the Eve of the Holy Sabbath, the 12th of Iyar in the year 5562, we have, in Mazol Tov, dedicated our new German Shul, and named it Rodeph Shalom. For this may

we have a share in the World-to-come, and may we witness the coming of the Messiah, and may Redemption come unto Zion, Amen!"

The year 5562 corresponds to the year 1802. Some question has been raised as to the date of the formal organization of the Congregation. There is a possibility of course, that informal Services were held prior to 1802. In view, however, of the statement of the charter itself and the above record of the minutes, there should be no doubt that the congregation was formally organized on October 10, 1802. The date is further verified by a list of burials copied from one of the early books showing that the first burial under the auspices of the congregation, took place in the year 1802. It was that of Pinhas, the son of Abraham. In 1805 there were four burials recorded.

"In 1805, Nehemiah ben Naphtali, died on the 21st of Tebes

In 1805, Jacob ben Gabrael, died the 10th of Tishri, Kol Nidre Night

In 1806, Judah Lob ben Jacob (family name seems to be Steinche)

In 1809, Benjamin ben Moshe Hayim, died on the 14th of Shevat, among Goyim, 100 miles from here, and his brother Aaron Levi had his body exhumed and brought to Philadelphia and reburied in our cemetery 12 days later

In 1810, Merele (Miriam) daughter of Aaron ben Moshe Hayim (apparently brother referred to above) died the first of Ador

Two children but no names found, but they seem to be one of Hyneman and other of Abraham Levi

On May 26, 1811, Joseph de Yung's father

On December 4, 1811, Joseph de Yung's mother."

In this list we find the record of the original members of the Congregation. The list also calls attention to the fact that in these early days, it was not customary for the Jews to use surnames, at least, in their religious affiliations. They are constantly referred to as Abraham, the son of David; Pinhas, the son of Abraham, etc.

The Hebrew German Society was the complete designation for the organization and constituted not only the religious

centre of this group of Jews; but it partook of the nature of a beneficial organization that cared for the sick and the needy and buried the dead.

The date of organization is as I have said, given in the charter granted to the Society by the Supreme Court of Pennsylvania on August 12, 1812. This charter is of great interest because it contains the constitution and by-laws adopted in the middle days of Passover in the year 1810. There was no thought of a Rabbi or Preacher. There were only two officers, a President and a Cashier or Treasurer; and a Board of Directors known as a Junto, consisting of two members. The President was the autocrat of the congregation. He appointed the time for prayers and had authority to appoint the time and place for the baking of the Passover bread. Every member was to subscribe annually a specific sum, with the exception of the poor, who were entitled to all privileges without subscription. The records of the congregation recently uncovered, show the subscribers for many years, all of whom signed their names to an annual subscription list. Attendance at Services, both on Friday evening and Saturday morning and at the holidays, was compulsory; and absence was punished by a fine of twenty-five cents for each offence. The services were to be orderly and members were to keep their seats; and there was to be no discourse on matters foreign to worship. A member could not leave the synagogue during Services, without first having obtained the permission of the President. In addition thereto, the President had the power to draft two members for the purpose of sitting up with and attending to the sick members of the congregation, for the entire night if necessary.

The charter containing the constitution and by-laws as taken from the original, follows:

THE COMMONWEALTH OF PENNSYLVANIA

To all to whom these Presents shall come. Greeting.

KNOW YE, That the persons whose names are hereunto subscribed Citizens of the Commonwealth of Pennsylvania, having associated themselves together as a Religious Society and being

desirous of acquiring and enjoying the Powers and Immunities of a Corporation and Body Politic in Law, it is hereby declared that they the said Subscribers and their successors being Citizens as aforesaid be and they are hereby created and declared to be one Body Politic and Corporate in Law and by the Name Style and Title of

THE HEBREW GERMAN SOCIETY (RODEPH SHALOM)

to have perpetual succession and to be able to sue and be sued, plead and be impleaded in all Courts of Record or elsewhere, and to purchase receive have hold and enjoy to them and their successors being Citizens as aforesaid Lands Tenements and Hereditaments Goods and Chattels of what nature kind or quality soever real personal or mixed or choses in action and the same from time to time to sell grant demise alien or dispose of and also to make and have a common seal and the same to break alter and renew at their pleasure; and also to ordain establish and put in execution such Bye-Laws Ordinances and Regulations as to them shall appear necessary and convenient for the Government of the said Society not being contrary to the Laws and Constitution of the United States or of this State or to the present Instrument; and generally to do all and singular the Matters and things which to them so incorporated may or shall appertain to do: Provided, always that the clear yearly value income interest or dividend of the said Messuages Lands Tenements Heridaments Stock Moneys Goods or Chattels shall not exceed on the whole the sum of Five Hundred Pounds.

PREAMBLE

WHEREAS on the tenth day of October, in the year One thousand Eight hundred and two the German Hebrews formed themselves into a Society in the City and County of Philadelphia which was denominated the Hebrew German Society (Rodeph Shalom) AND WHEREAS this Society having met (as usual) in the middle days of their Passover Feast in the year One thousand Eight hundred and ten, which was at the time

of their yearly meeting. It was moved and seconded that the old Articles of Association should be abolished and to frame a new Constitution or Articles of Association and after due consideration on the same, it was found that the former Constitution or Articles of Association had been violated in the most part so much that it was not possible to keep any regulation and nearly past maintaining. Therefore, the Society have agreed after due deliberation to the following:

ARTICLES OF ASSOCIATION

ARTICLE 1. This Society shall be denominated the Hebrew German Society (Rodeph Shalom). Prayers shall be performed according to the German and Dutch Rules and shall not be altered.

ARTICLE 2. The Officers shall consist of a President, a Cashier and a Junto of two members. The President shall have the ruling over the congregation in the synagogue he shall keep strict order during the time of Public Worship. He shall appoint the time for prayers in the synagogue; and he shall likewise have the power *to let act as forereader* whom he pleases during the year; and to appoint the time and place where our Passover bread shall be baked.

ARTICLE 3. The Cashier shall preside in case of the absence, death, or resignation of the President; and in case of such vacancy it shall be filled by ballot at the succeeding meeting.

ARTICLE 4. The Election for Officers shall be annually in the middle days of our Easter by Ballot and no vote shall be taken by proxy; the President and Cashier to serve one year; one of the Junto at the first election to serve one year and the other to serve two years; and all succeeding Juntos to be elected for two years so that the Junto will always be composed of a new and an old member.

ARTICLE 5. No Member shall be qualified to be President unless he shall have belonged three years to this Society, and be a Resident of the City and County of Philadelphia at the same

time, nor under the age of thirty years and a married man of unimpeachable character.

ARTICLE 6. The Cashier to be qualified must be a married man of reputed good character, who has never failed in making payments, by Bankruptcy or has taken the benefit of the Insolvent Act. He shall give to the President and Junto his Judgment Bond with approved Security for the monies he shall receive, and pay lawful interest for the same, but for any surplus money not amounting to one hundred dollars, he shall pay no interest, reserving the same to defray the expenses of the current year, and as soon as there shall be One thousand Dollars in the Cashier's hands, then shall the money be laid out in Bank Stock.

ARTICLE 7. The President shall not retain more than ten Dollars of the money of the congregation in his possession, but deliver it to the Cashier, taking a Receipt for the same, which shall be subject only to the drafts of the President and Junto, or a majority of them, and the President shall in all expenditures consult the Junto.

ARTICLE 8. It shall be the duty of the Junto annually to settle and adjust the Accounts of the President and Cashier in the presence of the new Officers and exhibit in writing a Statement of the receipts and expenditures of the preceding year, as well as of the Stock in the hands or possession of the President and Cashier.

ARTICLE 9. The Members of this Society shall be entitled to all privileges and honours customary in any of our synagogues.

ARTICLE 10. Each Member shall subscribe annually a specific sum, not less than four Dollars, one-half to be paid at the end of every six months to the President who shall give a receipt for the same; All Offerings or Donations made by a member or a Subscriber during the year shall be deducted from the amount of his subscription, but no allowance shall be made to any person whose offerings or donations do not amount to the sum subscribed by him, but he shall pay fully the sum indebted.

ARTICLE 11. Any Member refusing to pay his proper dues to the Society at the end of the year (the middle of our Passover) shall not have right to vote in the same and any member who shall not pay his dues in two years, shall be expelled, unless such members shall be too poor, and in such case shall give information thereof to the President, stating his inability, of which the President shall make a memorandum on the subscription paper with the words "poor" opposite to the member's name, which shall be kept private by the Officers, and such poor members shall, notwithstanding, be entitled to and enjoy all the immunities of other members.

ARTICLE 12. Each Member shall attend meeting every Friday evening and Saturday morning, and at different Holydays at our synagogue in due time, which will be appointed by the Presiding Officer; any member absenting himself shall pay a fine of twenty-five cents for every time he shall not attend, for which fine or fines there shall be no allowance made in settling the yearly subscription, but such money shall be paid separately, and an account of all the fines shall be kept by one of the Officers in a book appropriated for that purpose. No fines shall be taken of members who are absent from the City or County of Philadelphia, likewise Sickness always to be an exception.

ARTICLE 13. The Members and Subscribers shall at our respective meetings behave in a decent orderly manner, keeping their several seats or places in the synagogue, hold no discourse foreign to the duties before them during the time of Public Worship or Service; any member or subscriber transgressing, shall for the first offense pay a fine; and shall be expelled for the second like offence. Any member suffering himself to be sued for a fine or fines shall, when sued be expelled from the Society for three months.

ARTICLE 14. Any Member or Subscriber, absenting himself from our meeting, at our Sabbath or Holydays, and shall attend any other Society or congregation, or keep a meeting at his house, if proved shall be expelled from our Society and nevermore become a member, likewise shall no member or subscriber

leave the synagogue until the prayers are over or he or they shall pay a fine of twenty-five cents. But in case a person has to go out, and requests the President for leave and it is granted, such person shall not pay a fine.

ARTICLE 15. It shall be the duty of the President or Presiding Officer, on report of any sick member, to make the same known with the least possible delay to the congregation, and where the necessity of the case shall require it, the Presiding Officers or Junto shall draft two of the members, whose duty it shall be to sit up and attend such sick member all night, and the drafts shall continue every night until each member in the Society shall have served a tour, and to commence again with the first members if necessary. Every member refusing to sit up and attend shall for every such neglect pay a fine of two Dollars. But members may appoint substitutes in such cases out of the Society. It shall not be obligatory on a member to attend where the disease is contagious.

ARTICLE 16. If a Member or a Subscriber should die out of the City of Philadelphia and not exceeding Eighty miles therefrom, the President on receiving information thereof, shall convene the congregation on the same day, to consult whether or not the deceased Member or Subscriber can be brought to the City for interment in our Burial Ground, and if decided in the affirmative, the President shall appoint two members to bring the Body of the deceased, to be interred, and the said two members shall receive for their services, two Dollars per day independent of their expenses which expense shall be paid out of the Estate of the deceased, but if the deceased was poor the expense shall be paid out of the funds.

ARTICLE 17. The Society shall receive no more than one Dollar for the Ground of a deceased Member or Subscriber, or for any one of the family of a member who is entitled to our ground but no stranger shall be buried in our ground without authority of the President and Junto.

ARTICLE 18. The Officers of this Society shall receive no compensation for their services. No money shall be paid at any of

the extra meetings, but any expenses occurring not exceeding five Dollars at each time at our half yearly meetings (namely in the month of April and September) to be paid out of the funds.

ARTICLE 19. Any person wishing to become a member of this Society shall make application to the President and Junto in writing which shall be read at the first meeting after the receipt of such petition, which shall not be acted on until the end of Six Months, when if he should receive by Ballot, a majority in his favour, and pays his entrance money, the amount of which to be determined by the President and Junto, he shall then be considered as a member of this Society.

ARTICLE 20. The President shall preside at all meetings, and a Secretary shall be chosen to keep a correct Copy of all the Transactions; any member having business to offer to the Society shall address and lay before the Chairman such business. One member only to speak at a time, who shall not be interrupted while adhering to the subject before the Society and shall be permitted to speak twice only on the same subject; Any business by consent of a majority shall be determined by a committee, and no subscriber shall have a right to speak or vote at any of our meetings, and all business of the congregation shall be recorded in a book for that purpose, dated, signed by the chairman and attested by the Secretary.

ARTICLE 21. Any member being called to order by the President or Presiding Officer, and shall not accordingly come to order, shall pay a fine of one Dollar, and be deprived of a vote on the business then depending.

ISAAC MARKS	M. SPEYERS	LYON CADET
SIMON CAUFFMAN	ABRAHAM MOSES	LEWIS ALLEN
ALEXANDER BENJAMIN	MICHAEL LEVY	A. GUMPERT
E. OPPENHEIM	A. B. COHEN	MAYER ULLMAN

I, Jared Ingersoll, Attorney-General of the Commonwealth of Pennsylvania, do certify that I have perused and examined the foregoing Instrument, and am of opinion that the objects, articles, and conditions therein set forth and contained, are lawful.

JARED INGERSOLL, *Attorney-General.*

July 15th, 1812

We, the Subscribers, Judges of the Supreme Court of Pennsylvania, do hereby certify that we have perused and examined the foregoing Instrument, and we concur with the Attorney-General in his opinion that the objects, articles, and conditions therein set forth and contained, are lawful.

WM. TILGHMAN

J. YEATES

M. N. BRACKENRIDGE

PENNSYLVANIA .SS

In the Name and by the authority of the Commonwealth of Pennsylvania, SIMON SNYDER, Governor of the said Commonwealth, to Nathaniel B Boileau Esquire, Secretary of said Commonwealth, Greeting:

SIMON SNYDER

SEAL

WHEREAS, it has been duly certified to me by the Attorney-General of this Commonwealth, and by the Judges of the Supreme Court of Pennsylvania, that they have respectively perused and examined the foregoing Instrument for the Incorporation of "The Hebrew German Society (Rodeph Sholem)" and that they concur in opinion, that the objects Articles, and conditions therein set forth and contained, are lawful. Now know you, that in pursuance of an Act of the General Assembly of this Commonwealth passed the 6th day of April, A. D. 1798, entitled "An Act to confer on certain Associations of this Commonwealth, the powers and immunities of corporation, or bodies politic in law," I have transmitted the said Act or Instrument of Incorporation unto you, hereby requiring you to enroll the same at the expense of the applicants to the intent, that according to the objects, Articles and conditions therein contained and set forth the parties may become and be a corporation and body politic in Law and in fact; to have continuance by the name, style, and title in the said Instrument provided and declared.

Given under my hand and the great Seal of the State at Harrisburg, this twelfth day of August in the year of our Lord, One thousand Eight hundred and twelve and of the Commonwealth, the thirty-seventh.

N. B. BOILEAU, *Sec'y*

Secretary's Office Harrisburg

SEAL

14th August, 1812

Enrolled in the Office of the Secretary of the Commonwealth in Book No. 1, page 167, etc., Containing a record of Sundry incorporation of Religious, Charitable, and Literary Societies—Witness my hand the Seal of the State, the day and year aforesaid."

The original records show that on the 19th of April 1810, a declaration was signed to support the Constitution for the permanent government of the Society with the agreement that 'it shall stand inviolable for the term of twenty years' and was signed by the following:

A. B. COHEN

ABM ELIAZAR ISRAEL

MICHAEL LEVY

LEVY ABRAHAM

ABRAHAM HART

JACOB DE LANGE

ABM GUMPERT

L. M. GOLDSMIT

ABRAHAM MOSES

MAYER ARNOLD

A. STORK

SIMON CAUFMAN

L. ALLEN

EMANUEL OPPENHEIMER

MOSES ABRAHAM

MAYER ULMAN

ISAAC MARKS

I. STUTTGARD

ELIAS HYNEMAN

JONAS SALOMON

BENEDICK NATHAN

ABRAHAM LAZARUS

LYON CADET

MOSES SPYERS

ALEXANDER BENJAMIN

The declaration includes the original signatures, some of which are in the Jewish script and one in German; and forms an interesting document.

It was customary in the beginning of the Nineteenth Century for the religious societies of Philadelphia to obtain permission from the State Legislature to conduct lotteries. These lotteries were well organized and were generally successful. The money

obtained was used for the purpose of defraying current liabilities, and also for the purpose of erecting new buildings. The early newspapers of the City contained many notices and advertisements of such lotteries.

The Hebrew German Society Rodeph Shalom desiring to raise a sum for building a synagogue, made an application to the State Legislature in 1808 for permission to conduct such a lottery. The records of the State Legislature for that year show that the petition was presented by Mr. Lieb of Philadelphia. The petition was sent in by the President of the German Jewish Congregation praying that they may be enabled by law to raise by way of lottery, the sum of \$8,000.00 for the purpose of purchasing a lot of ground and erecting thereon, a synagogue. The petition was read and referred to Messrs. O'Brien, Starne and Gross. On Wednesday, December 14, 1808, Mr. O'Brien to whom was referred the petition of the President and Junto of the congregation to build a synagogue, made a report which read as follows: "That they have the suggestion under consideration and are of the opinion that the prayer of the petition ought to be granted. The committee at the same time takes the liberty to suggest that all places of worship should be built at the expense of a more moral system than that proposed by lottery or some other gambling system or institution." It was resolved that a committee be appointed to bring in a bill conforming to the prayers of the petitioners. A vote was taken on January 4, 1809; and the petition was defeated by twenty-five to sixty. The congregation was never able to utilize this form of raising money. Another effort was made several years later; and met with the same fate.

Failing in its effort, the congregation decided to create its own fund for building purposes, which in accordance with a resolution "Was to be held sacred for carrying into effect the intent and purpose of the resolution; and upon no account whatsoever was to be appropriated for any other purpose."

CHAPTER II

THE STRUGGLE FOR EXISTENCE

It is difficult for Philadelphia of 1926 to visualize the City of the first quarter of the Nineteenth Century. The tremendous industrial, commercial, and physical development make almost impossible a rational perspective of these early days. The night watchman still sang out the hours and a prisoner in Northern Liberties who escaped below Vine Street, could only be recovered by extradition. The "Consolidation" of the City had not yet taken place.

The Philadelphia Directory and Strangers' Guide for 1820 presents some interesting items of early Philadelphia. Most important of all it emphasizes by its listings, how almost negligible was the Jewish community, so tiny, in fact, that its presence was hardly felt. Correspondingly small was the number and early influence of that very earnest group that banded themselves together in October of 1802 as the Hebrew German Society. They constituted the minority of Philadelphia Jewry and were in the main, small shopkeepers. The directory gives these listings of Philadelphians who are by record disclosed to have been the original members of the congregation.

Louis Bomeisler & Co., Merchants	125 High Street
Lyon Cadet, Dry Goods	82 North Fourth Street
A. B. Cohen, Carver and Gilder	159 Cedar (now South)
R. D. Cordova, Importer of Liverpool Ware	179 High Street
Abraham L. Hart, Music Store	30 South Fourth Street
Elias Hyneman, gent	210 North Sixth Street
M. E. Israel, Manufacturer	32 Walnut Street
Abraham Lazarus, Dealer	246 North Second Street
Isaac Marks, Dealer	115 North Sixth Street
Solomon Moses, Manufacturer	N. E. Cor. Walnut & Front
M. Speyers, Dealer	66 Callowhill Street
M. Ullman, Tavern Keeper	Shippen (now Bainbridge)

H. Van Beil,

Second Hand Clothes Store 57 Shippen

Abraham Moses, Merchant

Abraham Gumpert, Dealer in Dry Goods

Isaiah Nathans, Dry Goods

Merchant

252 North Second Street

Aaron Levy, Dry Goods Store

North Second, bel Mulberry

The listings and occupations show the early members to have been small tradesmen located in streets geographically close to each other, in a city that contained in 1810, 92,886 inhabitants and in 1820, 114,410 inhabitants.

There are only one or two of these names listed in the directory of the City of Philadelphia published in the year 1785, which would indicate that it was not until the latter part of the Eighteenth Century and the early part of the Nineteenth Century that the German Hebrew settlers, in any appreciable number, came to Philadelphia.

The smallness of the group explained this further fact; the paucity of the early records. It must be borne in mind that the predominant idea in the minds of these early immigrants, who escaped from European persecution and came to America, was to band themselves together for the purpose of practicing a life of Judaism in the sense and ritual that was understood by them.

As time went on, emphasis was laid on religious worship and the Society became a synagogue. The words "German Hebrew Society" gave way to "German Hebrew Congregation" and ultimately to Rodeph Shalom. The forereader, that is the reader of the service, after whom the congregation joined in the reading of the prayers, and who was appointed by the President, at length gave way to the "Hazan" and the paid Reader. As late as April 1818, the application of Abraham Levy for membership in the organization was conditioned upon his obtaining the privilege of acting as forereader on the Sabbath and Holidays.

For the first fifteen years of its existence, the congregation's records were kept haphazardly. The records of a meeting in 1815, which referred to the election of several new members and provided for the payment of their entrance fee, were kept on a scrap of paper, and were accidentally recovered.

In 1810 a set of eight articles was adopted governing the worship of the synagogue. They are prefaced by this record, "Today, Sunday, the second of Iyar, 5570 (1810) four of us were at the home of Abraham ben Gumpert, Abraham ben Hirsh, Abraham ben Gumpert, Moshe ben Abraham, and Naphthali Hirsh ben Abraham. Aaron ben Moshe Hayim was not with us." The entire document forms an interesting sidelight on the religious customs of the early American Jews; and is given in full in the Appendix. It regulated every phase of worship and contained the interesting rule that a son's donation for a religious honor should not be paid for from the father's subscription. It regulated the Service at the house of the mourner and imposed a fine of twenty-five cents upon anyone failing to be present at the Minion.

Every Jew coming to Philadelphia was immediately asked to declare to which of the two congregations he desired to belong. A committee of the German Hebrew Society was appointed to take care of this matter. The committee that was appointed, undertook to investigate the status of all the Jews who had been in the country for a reasonable time and had been residents of Pennsylvania. They submitted a set of recommendations that deserve special attention.

The committee report follows:

"We, the undersigned, elected as Committee to attend to the matter of Yahudim who have been in this country for some time, in this State of Pennsylvania, but are not affiliated with any cong., do herewith respectfully submit the following Articles for the approval of our members:

ARTICLE 1

This Committee, after much deliberation, found it advisable, that when a married Yahudi, with family, comes to

live in the State of Pennsylvania, such Yahudi be allowed to remain in this State 6 mos. and should during this time declare himself as willing to join Rodeph Shalom. When such a family has in the eyes of the cong. been found well-behaving and when it should, may God forbid, be in need or trouble, then the cong. should come to its help. But in case this family has not declared itself as desiring to affiliate itself with us, no help should be forthcoming to it.

ARTICLE 2

Should an unmarried person find himself in need etc., to be helped if declared his desire to join, within a period of 12 mos.

ARTICLE 3

In case of a Yahudi who lives in Philadelphia or in the country 12 English miles distance from here, but has been in Penn. for some time, such should have this privilege to declare himself within 3 mos. and to be dealt with as in above article.

ARTICLE 4

When he has declared himself as willing to become a member or subscriber but has been rejected by majority vote, if found well-behaving, should be helped when in need, etc.

ARTICLE 5

Refers to the fining of individuals who did anything that brought disgrace upon the congregation.

Signed—in Jewish script

ISAAC BEN MYER
JACOB DE LANGE
MENDEL OPPENHEIMER"

As early as 1811, the congregation donated money to other communities for building synagogues. A record is found of a donation of Fifty-two dollars towards the building of a synagogue in Richmond, Va., in January 1811.

In November 1811, when Rosetta de Young notified the President that her only son had died and asked permission that he be buried in accordance with the Jewish rite in the congregational cemetery, such permission was refused because she had not married in accordance with the law of Moses and of Israel.

As the committee stated in its report, "We could not give our consent that such a son be buried in our cemetery." So rigid were the regulations!

That there be no dispute about the seats in the synagogue they were allotted to all the members of the congregation with a number marked upon them. So small was the membership in 1811, that twenty-six numbers sufficed for the entire membership; and of these twenty-six seats, only twenty-one were actually assigned. The list that follows is given in the early records without surnames.

No.	NAME
1	ABRAHAM BEN GUMPERT
2	ABRAHAM BEN MOSHE
3	ISAAK BEN MAYER
4	ELIEZER BEN AARON
5	MOSHE BEN JEHUDAH
6	BENEDID BEN NATHAN
7	MOSHE BEN SHMUEL HA-LEVI
8	JACOB BEN GETSHLIK
9	SIMON BEN YEKUSIL KAUFMAN
10
11	MICHAEL BEN YEHUDA SEGAL
12	ABRAHAM BEN ISSACHAR KATZ
13	SANDER BEN BENJAMIN VON DIE SRAB
14	MOSHE BEN ABRAHAM
15	MENAHAM BEN JEKUSIL OPPENHEIMER
16	ELIJAH BEN ELIKUM HYNEMAN
17	ABRAHAM ARJEH BEN MORDECCAI SEGAL
18	ABRAHAM BEN ARJEH . . . LEVI ABRAM
19	MAYER BEN AARON
20	AARON BEN HIRSCH STARICH
21	HIRSCH BEN ABRAHAM
22	ABRAHAM BEN ELIEZER KATZ
23
24
25
26

The minutes of November 25, 1810, January 6, 1811, April 14, 1811, October 6, 1811, November 20, 1811, and December 3, 1811, are given in full in the Appendix. They bear out the

impression that no regular minutes were kept; but that meetings were called during the year when the occasion arose, excluding the annual meeting held during the Passover Holidays. The minutes of May 12th, 1817, are given in full as they serve to present a picture of the congregational activities.

"Philadelphia, May the 12th, 1817

The Hebrew German Congregation have met at their synagogue in Margaretta Street at 10 o'clock A. M.

Members Present

MR. IS. MARKS PREST

ABM GUMPERT

LEVY ANCKER

LEWIS ALLEN

MEYER ULMAN

MOSES ABRAHAM

HART LEVY

SIMON CAUFFMAN

ISAAC STUTTGARD

Mr. Isaac Marks was called to account for the moneys received and expended from and for the congregation of the years 1815 and 1816. Mr. Isaac Marks introduced a certain balance sheet without any dates neither could he produce a receipt for a considerable amount which was deficiency of the sum collected by him at sundry times.

After deliberation by the meeting it was then unanimously agreed that the heretofore mentioned account cannot be adopted but shall lay over untill further examination.

The Ballance of Cash a check a due bill and a promissary note of Heilner at that time in the possession of Mr. Isaac Marks, was with the approbation of the meeting ordered to be placed in the hands of Mr. Abm Gumpert until a future deliberation on the subject.

The members of the Society then proceeded to an election for a president for the ensuing year. Mr. Abm Gumpert was unanimously elected as president for the term of one year agreeable to the fourth Article of our Constitution.

Mr. Abm Gumpert refused to accept of the office though in consequence of the general wish of the members present Mr. Abm Gumpert agreed to fill the office as president pro tem for the good of the congregation.

It was moved and seconded for the reading of the minutes. They were read accordingly and unanimously approved. Moved and seconded to adjourn.

Being no other business before the meeting to act upon it was agreed in general to adjourn this meeting until this day a week the 19th inst. at 10 o'clock A. M. at the synagogue in Marg St.

The meeting then adjourned in peace and harmony at 12 o'clock A. M.

Signed

ABM GUMPERT
Pres. pro tem

Countersigned

I. STUTTGARD
Sec'y

Note the occurrence of the custom of referring to the fact that the meeting adjourned in peace and harmony. In 1817, it appears that the lot and the property upon it on Crown Street belonging to the Hebrew German Congregation had been unlawfully sold. It was thereupon resolved that the congregation should enter a suit against the Sheriff of the City and County of Philadelphia for the purpose of recovering the property. The minutes do not give the reason for the sale. In 1817 Lewis Allen was again elected President of the congregation and was reelected in the following year.

Human nature apparently has never undergone great change when we consider that on April 18, 1819, Louis Bomeisler moved "that process shall be issued against those who are indebted and able to pay the congregation; with the exception of those who inform the President of their situation." It was agreed to wait for a period of eight days, after which the congregation was to place in the hands of a committee for collection the claims for all dues unpaid, with the provision however, that thirty days notice was to be given before entering suit.

On the first of June, 1819, the first proposal for a paid reader was made to the congregation, when Levi Ancker asked the congregation to consider a subscription for the maintenance of

a "Hazan," a Rabbi Jacob Lippman who had lately arrived from Charleston, South Carolina. This was favorably acted upon and Rabbi Lippman was engaged at the salary of \$50.00 per year, to act as a reader for the synagogue.

Rabbi Lippman was a picturesque figure and for fifteen years was associated with the congregation as "Hazan" and Reader, at the same time conducting a clothing store as it obviously was not possible for him to maintain himself on the salary paid him by the congregation.

In the latter part of 1820, there were two important occurrences: First, a new set of by-laws was adopted and second, the congregation abandoned the Margarett Street Synagogue; and temporarily set up a house of Worship at Number One Bread Street, sometimes referred to as Moravian Alley. The Margarett Street Synagogue was badly in need of repairs and a committee of investigation recommended that the congregation discontinue the use of that synagogue as an examination of the foundations found them to be entirely decayed and there was grave danger of accident.

As a result, a committee was appointed with full power to cause a synagogue to be built and "to be composed of brick, stone, wood, or of any material that the committee thinks proper; and also as large as they believe suitable, on the lot on Margarett Street or on any other lot that they think proper to rent on ground suitable for the foregoing purpose." The committee was also empowered to borrow as much money or to receive such donations as would be thought necessary to build a synagogue; and they were authorized to act solely for the welfare of the congregation. The use of the lot on Margarett Street was found to be impossible and the lot was given up to Mr. Bach, its real owner.

At the meeting held on April 22, 1821, Isaac Stuttgard was elected President; and in the same year, the congregation moved its synagogue to a place in Church Alley.

The affiliation of Rabbi Lippman with Rodeph Shalom was not without friction. We find, for instance, that on April 14, 1822,

charges were brought against him on the ground that he was not a regular "schochet." The President submitted this to the meeting, stating that "The matter in question might be properly and fairly discussed and such measures be entered into and adopted as the seriousness of the case required." It was therefore resolved that "competent gentlemen be requested to examine Mr. Lippman in the name of the congregation and that their decision shall be final and conclusive." The committee decided in Rabbi Lippman's favor.

The first intimation of a desire to have the synagogue customs defined, was in October 1822. This was the regulation of the synagogue honors.

Occasionally the congregation was confronted with a religious problem that they, in their own experience, could not solve; and we find, for instance, in 1823, when a petition of a religious nature was presented to them, they transmitted the matter to Ashkenazic Rabbis in England and Amsterdam with the request that they be advised how to act.

As early as 1823, the congregation opened its doors to the call of its brothers in distress and in that year, the following letter was received from the United Hebrew Beneficial Society.

"Resolved that the thanks of this Society be presented to the officers and Junto of the German Hebrew Congregation for their ready acquiescence in allowing offerings to be made in their synagogue for the benefits of this Society. By order of the President, W. Benjamin, Sec'y."

The Wolf Benjamin here mentioned as Secretary of the United Hebrew Beneficial Society became in this year, "1823" President. The other officers elected with him were M. Ulman, Treasurer, L. Bomeisler, and I. Strauss, members of the Junto, and L. Allen, Secretary. They are mentioned because this group constituted the early congregational leaders. That their services were appreciated is witnessed by this resolution presented in that year:

"That thanks be given to our late worthy President, Mr Isaac Stuttgart for his meritorious services, judicious

management and strenuous exertions for the benefit of this congregation, during the time he has been in office."

During the illness of Rabbi Lippman in the latter part of 1823 services were conducted by Mr. Moses Contort; and a vote of thanks was given to him for these services.

Wolf Benjamin realized the necessity of a new building and was responsible for the passage of this resolution,

"Resolved that this congregation enter into a voluntary weekly subscription fund to be called "Fund for the Erection of a new synagogue" and to accept donations for the purpose of raising a fund to purchase a lot of ground and erect a synagogue thereon; and that the subscriptions, and offerings, and donations be collected weekly by the collector appointed and delivered to the President whenever the sum of \$10.00 shall be on hand. The same shall be placed in the Philadelphia Saving Fund Society for the time being in the name and account of the Incorporated German Hebrew Congregation and that the amount deposited from time to time shall be held sacred for the carrying into effect, the intent and purpose of this resolution and on no account whatever be appropriated to any other use or purpose; that at every general meeting an account be exhibited of this particular Fund for the inspection of the members."

A committee was thereafter appointed to find a suitable lot between Walnut and Vine and Second and Sixth Streets. The importance of making a change was brought to the congregation on account of the uncomfortable situation and inadequacy of the room which was occupied by them as a place of worship. They realized that the depleted state of their treasury prevented them from overcoming these inconveniences. Therefore, a committee of correspondence was appointed to communicate with Europe, the West Indies, and elsewhere to solicit pecuniary aid for the purpose of carrying fully into effect the laudable design of the congregation.

It was not until 1824, that that part of the by-laws which provided that "An application of membership shall lay over for six months" was rescinded and was changed to read,

"That when any person wishes to become a member of this congregation, the application shall be made in writing to

the President who may call a Board meeting and if their application is satisfactory to them, that the applicant be a man of good moral character, he may forthwith be elected."

In October of 1824 Joel Angell offered his services as "schochet" to the entire community. Messrs. Simon Gratz and Isaac Phillips, in conjunction with Wolf Benjamin were appointed as "Beth Din" (judges) to examine him; and if he was found competent, it was decided to bring the matter to the attention of the next general meeting.

The friendly relations of the two synagogues in Philadelphia in the first quarter of the Nineteenth Century are evidenced by the following communication,

"April 6, 1825

Philadelphia

At a meeting of the Board of Managers of Kahal Kadosk Mikveh Israel; on motion, Resolved, That the Parnass be requested to write to the Parnass of the German Congregation of this City, and to the Parnassim of the congregations in New York, Richmond, and Charleston, S. C., to invite them and their congregations to the dedication of the new synagogue in this City."

In 1826, Rabbi Lippman was charged with having absented himself without leave from the City over the Sabbath; and consequently his duties in the synagogue were neglected. As a result of the ensuing controversy he handed in his resignation to the congregation. In the following year, he petitioned for reelection, but was rejected; but shortly thereafter, May 7, 1826, he was again elected as reader and collector for the congregation.

A very important resolution indicative of the seriousness with which the congregation took its Jewish Life was presented on April 18, 1826.

"Resolved that all subscribers except Aaron Dropsie who may have been married, or who may in the future marry contrary to the Jewish Rites, shall not have, nor be entitled to any honors or privileges in our synagogue, and any member who shall from and after this date, marry contrary to the Jewish Law, shall forfeit his membership and be placed on the same footing as a subscriber who may have acted in the like manner."

This resolution became the source of constant bickering and it was found necessary ultimately to modify it and limit the instructions only to those who shall in the future, marry contrary to the Jewish Rites. The minutes of that meeting naively state,

"That one of the members present being in a state of intoxication and making so much noise as to preclude the possibility of conducting business, he was fined five dollars by the chairman after being called to order several times without effect; and on motion, this meeting was subsequently adjourned to meet again either on Choe! Hamoed or on the Sunday subsequently to Yomto! to be determined in the interim by the congregation."

The condition at the following meeting however, held on April 30, 1826, was much worse and the meeting was fraught with so much bickering and party spirit that no person could be prevailed upon to accept office.

In January 1827 the congregation advertised in the "National Gazette," "Poulson's Daily Advertiser" and the "Freemen's Journal," to rent a place suitable for purposes of worship, with the restriction that the place shall be situated between Second and Seventh Streets and Pine and Race Streets.

The events and some of the personalities herein described are brought into more interesting relief by two letters that were sent to the congregation at the end of the Nineteenth Century. Allowing for a certain license in description owing to the length of time lapsed between the events pictured and the date of their happening we still find an excellent picture of the early struggles of the congregation for existence. The reference to the foundation of the synagogue in 1780 is purely traditional and in view of the disclosure of the records is inaccurate. Twenty-five years ago there were still living men and women who were familiar with the early years of the congregation and who surely had a fund of stories concerning the early congregation its officers and members and who could have vividly described them and their early methods of subsistence. It is a pity that these reminiscences were not collected at that time.

One letter is from Jacob Ezekiel who although born in Philadelphia, spent the latter part of his life as a resident of Cincinnati, Ohio. He was the father of Sir Moses Ezekiel, the famous sculptor. He was one of the best informed men on the early history and development of that portion of the Jewish community with which this work is concerned. He was born in Philadelphia on June 28, 1812. His parents emigrated from Amsterdam, Holland, during the first decade of the Nineteenth Century. His grandfather was Eliezer Joseph Israel who was a Hebrew Scribe and writer of the Scrolls of the Holy Law. His uncle was Abraham Eliezer Israel, the son of the writer of the Scrolls, who was an early member of Rodeph Shalom Congregation and a signer of the application for the charter in 1810. Jacob Ezekiel whose letter follows, was an ardent advocate of Jewish interests during his entire life.

"Cincinnati, Ohio, January 24th, 1899

You will doubtless be surprised to receive a letter from me on a subject that you are so deeply interested, which I gleaned from the last issue of the "Jewish Exponent," viz: relative to the celebration of the centennial year of the organization of your congregation to take place in the year 1900.

I was born in Philadelphia in the year 1812, am now in my 87th year of age, and can probably claim to be one of the few, if any, that are now in the land of the living, who can trace the rise and progress of the "Rodeph Shalome" Congregation from some of its earliest days. I will therefore assume the task of giving you such information that is in my power, and personally cognizant of, in order to aid you in the undertaking, as all the proceedings of such an eventful character may become a matter of history, and should be as correct as is possible.

It is my recollection when the place of worship of the "Rodeph Shalome" Congregation was located on the south side of Margaretta Street, below Second, and I am under the impression that it was in a small, rough stone building, having attended service there when I was quite young, probably early in the 1820's. I have a faint recollection when the congregation held services in a room on the north side of Church Alley below Third Street, between Arch and

Market Streets. There were services held in a Building on the south side of Cherry Street above Fifth. I think it was called the "Adelphi," I am under the impression it was the the congregation "Mickve Israel" held service there, during a portion of the time they were building their new synagogue on Cherry Street above Third on the north side, in front of where their first synagogue was located.

I can well remember when the "Rodeph Shalome" Congregation held their services in a room on the north side of Pear Street below Third over a "Turner's Shop." There was a sign over the entrance to the stairway on which was painted in Hebrew characters, "Ma-Nora Ha-Makom Haze, En Ze Ki Im-Beth Elohim Veze Shaar Hashamoyim." (How terrible is this place—this is none other but the House of God). I am under the impression the congregation then purchased a church building on Juliana Street and altered it to a synagogue and remained there until the present building on Broad Street was completed.

Services were held in a building on the west side of Fourth Street or the old York Road above Vine near the "Indian Pole," which I think was the "Rodeph Shalome" Congregation. If I have erred in my description some of the old members of your congregation may be able to make the corrections. I note among the members who signed the By-Laws of the congregation in the year 1810 the names of two of my uncles, Abraham E. Israel and Levie M. Goldsmit. The former was "Shamas" of the "Mickve Israel" Congregation for about 28 years until his death.

I can well remember when Jacob Lippman ("Rabbi Jacky" as he was called) was the "Chazan" of the "Rodeph Shalome" Congregation. He was a man in very moderate circumstances and acted as "Chazan," "Shamas" and "Mohel" he received very little compensation from the congregation. During the services at synagogue he sold the "Mitzvot" for opening the "Hechal," carrying the "Sepharim" and unrobing the same, the calling up of persons to have certain portions of the "Sephar" read to them. After selling the "Mitzvot" he would leave the "Tebah" see the purchasers and ascertain on whom they desired to confer the honor of the "Mitzvot," and then return to the "Tebah" and proceed with the service, as was customary in those days. Now as regarding the date of organization of your congregation which you have fixed my dear friend, to be about the

year 1800. I have before me a copy of the proceedings of the Board of Delegates of American Israelites at a meeting held in 1877, and in the report of the "committee on statistics" signed by William B. Hackenburg, Simon Wolf, and Henry S. Jacobs, I find the following clause: "Dates of the organization of congregations was asked for, and it may be interesting to insert a few that were established before the year 1800. The oldest recorded is that of "Shearith Israel" of New York prior to 1764. That is followed by "Shaary Shamoyim" of Lancaster, Pa., prior to 1776; "*Rodeph Shalome*" of Philadelphia, Pa., 1780; "Beth Elohim" of Charleston, S. C., 1789; "Mickve Israel," Savannah, Ga., 1780; and "Beth Shalome," Richmond, Va., 1791. All are in existence and in good condition. There is a very old synagogue in Newport, R. I., but no record of it has been reported."

My valued friend, you will perceive from these statistics that your congregation should date its organization some years prior to 1800. In all probability Mr. Hackenburg or Simon Wolf might give you some information from whence they obtained the date embraced in their report of 1877.

Should I be in the land of the living and in health, nothing would afford me greater pleasure than to be with you at the celebration you propose in 1900, having traced the rise and progress of your congregation for so many years. I am under the impression that there is not a male Israelite now living in Philadelphia born there prior to my entering the world.

I trust you will excuse the many incoherencies in the description I have given you here, as well as grammatical errors, or lack of other incidents that may have intervened in the lapse of years, which I trust you may find others capable to supply.

Hoping this may reach you and dear ones in the enjoyment of health, and with the assurance of my personal regard, I have the honor to remain Dear Doctore,

Yours very truly,

JACOB EZEKIEL"

The second letter is from P. DeCordova and is interesting on account of its references to Wolf Benjamin an early President of the congregation.

"Austen, Jany 13, 1890

Rev. Sir

I beg leave to refer you to the Rev. Dr. H. P. Mendez the only one of our clergy that I have the honor of being acquainted with. I have been a long suffering invalid, and postponed from time to time making this statement. It is one which relates to the congregation over which you preside, and relates to an Israelite once well known in Philadelphia, but all over the Union.

In Morais book on the "Jews of Philadelphia" of which about six lines is devoted to "Wolfe Benjamin" saying that he appears as reader one year of the Congregation Rodolph Shalom, I may truly say that I knew him from my birth to the time of his death.

Wolfe Benjamin was by birth an Englishman and at one time very wealthy; kept his carriage, chaplain, and schochet. About 1832 or 1833 a gentleman by the name of Zachariah immigrated to Philadelphia and told that he had filled those two offices to Mr. Benjamin up to the time Mr. Benjamin left England. Mr. Benjamin's business was manufacturing and importing of liquor.

The British Government was very strict with the excise law and many an innocent man suffered from being suspected, and being suspected, was worse, often than being guilty. After suffering much persecution, he left England for Jamaica, but the climate compelled him to seek another home, and he came to Philadelphia if my memory is right, about 1813. My father came to Philadelphia in the latter part of 1816. They became acquainted in Jamaica and in Philadelphia they became fast friends. Both were strict Jews.

Mr. Benjamin was extremely well versed in Rabbinical literature and law. He joined the Rodeph Shalom who had for a reader then or soon after, Jacob Lipman, better known for many years as "Rabbi Jackey." He stayed with that congregation until its members were too poor to pay the rent of a room for the weekly services. I think he joined the Mickve Israel Congregation about a year before his death, but that can be easily seen by reference to their Minutes.

I was born in 1819 and was a sickly child and when it came time to wean me, Mrs. Benjamin took me to her house and

kept me there, for several weeks. When my brother Jacob quit school in 1824, and looked for something to do, in which he could get his Saturdays and Holidays, he was "bound apprentice" to Mr. Benjamin, and served his regular time. There was never a Jew who came to Philadelphia that did not come to Mr. Benjamin who received him as a brother and relieved his want, and there never was a rich one who failed to call on him and enjoy his society. How it comes that Mr. Morais could find nothing about Mr. Benjamin I am at a loss to know. I haven't his book with me, but I think Mr. Bomeisler and two others were alive at the time he wrote his book.

As regards to Rodeph Shalom, I have this to say: that it was the habit of the boys of Mickve Israel Congregation to visit the other during the time the Portions from Prophets were being said, to see the members in their praying shawls. I remember on the day of atonement of 1832-1833 and 34, going with Jack Levy, his brother and Sol Elkins. They held service in Pear Alley which runs from Third Street into Dock Street. One year it was held in a room on the South Side, the other two years in a room on the opposite side, which was used as a printing office, the press and the cases being piled on one side of the room. The congregation was very poor "Rabbi Jackey" keeping a second-hand clothing store on the South Side of South or Cedar Street. He also followed the profession of Mohel.

When Mr. Benjamin died he had a very large funeral. I recollect Mr. Lewis Allen taking the principal part in the funeral. The widow of Mr. Benjamin carried on the business for some time after, but her clerks and collectors proved dishonest. In her youth she was very handsome, and when I last saw her in 1852, in Cincinnati, she still retained a good deal of it. She had married again and only had to reverse her name; her first husband was Wolf Benjamin and her second Benjamin Wolf. She was fond of children but never blessed with any.

I left Philadelphia in May '35 and have heard that Rodeph Shalom was dormant for several years. While on this subject let me say that I put myself in communication with Mr. Morais, and if you address him he might give you what I wrote him after reading his work. I think it a great pity that he was not furnished more information about the Jews of Philadelphia who flourished there from 1824 about

the time that Mr. Keys commenced his Ministry. I think that about half a page is allotted to Lewis Allen, a man who was alike distinguished for his commercial standing, a strict Jew, a charitable man. He had the respect of all classes of citizens. I am sorry that I cannot make this letter of more use to you, as I am laboring for the last three or four weeks under great pains, and am a poor hand to dictate to a typewriter. I am under the impression that I wrote fully to Mr. Morais when I received his book and perhaps he might give you some of the information.

My first recollection of synagogue matters commenced in 1824. On the day of atonement service was held in the residence of a relative Mr. A. C. Peixotto who lived in Fifth Street opposite Powell Street. The service was in the third story and the Reverend Mr. Bensadon read the service. He had been the Shamos to the congregation which was then building the synagogue in Cherry Street between 3rd and 4th. The congregation were then looking for another Minister and in 1825 the Rev. Isaac Keys who was reader to a congregation in the Island of Barbados, was selected and arrived in Philadelphia and took charge. He only lived four or five years, but he was an excellent and good man and was popular. After his death the office remained vacant for a couple of years when Mr. Isaac Leaser was elected as his successor.

I am very respectfully your obdt. servt.

P. DE CORDOVA"

CHAPTER III

OBTAINING A FOOTHOLD

The B'nai Jeshurun Synagogue in New York City has just celebrated its One Hundredth Anniversary. The celebration is of interest to Rodeph Shalom, for one hundred years ago, we were called upon to help in the completion of its new Synagogue at the time of its organization.

The response to the call from this group of German, English and Dutch Hebrews in New York City was the authorization of a donation in the sum of one hundred dollars, a large sum for the Congregation in those days. The letter that Mr. Bomeisler, then Parnass, presented to the meeting of January 14, 1827, is of especial interest because in telling of its struggle for organization and existence, it repeats, in part, the story of the earlier struggle of Rodeph Shalom.

"To the Parnas of adjuntos of the Kohal Rodeph Shalom in Philadelphia.

Brethren and friends:

We are a committee of correspondence appointed by the Congregation of Ben Jeshurim of the city of New York to lay before you a brief statement of the affairs of the Congregation, and to solicit you officially or individually in defraying the expense of erecting and completing our new Synagogue.

The Portuguese Congregation of Sherath Israel has been established in this City for 150 years and in consequence of early investments in land and estate that Congregation (we say it with pleasure) is in a comfortable condition but their Synagogue is very far from the convenience of a considerable number of our Brethren and such has been the increase of the German Jews, that there is a sufficiently large number to establish a separate congregation and to erect another Synagogue to the honor and worship of the True God, accordingly a very spacious and neat building has been erected in a convenient quarter of the City and is progressing with an expedition which will enable the Congregation to consecrate it about Passover Holidays. We do

ourselves the pleasure of inclosing an engraved view of the exterior of our Synagogue which it is supposed will cost about sixteen thousand dollars and when completed will be an ornament for the city and an honor to our Holy religion. The German Jews in this city are mostly emigrants who have escaped from the persecution of the old world and are now enjoying freedom and comfort under the protection of the Laws of the United States. Their means are very limited and wishing their place of Worship to be paid for and the Congregation free from debt they have resolved to throw themselves upon the liberality and generosity of their Brethren throughout Europe and America.

It is with this view worthy and respectable gentlemen that we now address you, soliciting such aid from your Congregation as you may have it in your power in the furtherance of our object.

Engaged in a common cause belonging to the same religious family Worshippers of the Same God, and observers of the forms and ordinances who can we apply to for aid unless it be our Brethren of the House of Israel.

Our application we feel certain will not be made in vain and any donation, sent for this object to Daniel Taison, Esq. Treasurer of the Congregation Ben Jeshurim will be thankfully acknowledged.

With our prayers of best wishes for the perseverance of your Congregation and the Health Happiness of yourselves and families and the prosperity of our Brethren throughout the world we are Gentlemen very respectfully

Your friends and brethren,

Signed JOHN T. HART, *Parnas*

M. N. NABH

M. MARKS

ROWLAND DAVIES, *Secretary*"

To this letter the following reply was sent:

"Philadelphia, January 25, 1827.

Brethren and Friends:

The highly welcome and interesting communication on the subject of your new Synagogue, has been referred and as you will perceive by the subsequent extract from the minutes of your Congregation has as it was justly entitled to, engrossed our early and special attention.

That the Congregation of ben Jeshurim which you represent should succeed in erecting and completing a new and commodious Synagogue in which they may worship the true and living God in the Beauty of Simplicity of the descendants of Abraham must as you will early perceive be the House of great joy and gratification to us the gathering of the scattered Children of Israel of which we have so many and so strong divine assurance is felicitous to us beyond the Power of expressions and whatever we can do to hasten that great and desirable Epoch is not only the most anxious wish of our hearts but what we firmly admit to be our bounden duty consecrated by our faith and sealed by the blood and sufferings of hundreds of the House of Israel.

The pleasurable information which your letter gives of the flourishing condition of the Portuguese Congregation Sherath Israel has caused us pleasure.

The account which you give of the progressing and happiness of the new Congregation of German Jews in your City is what we might have reasonably expected from the enlightened Brethren who have the proper superintendence of it concerns you cannot Brethren wish yourselves more prosperity than we do in all your undertakings it is true as you say that we are engaged in a common cause belonging to the same religious family and worshipping the same God and observe the same forms and ordinances. Your interests are therefore ours and in the present instance our only regret is the want of ability to increase the inclosed donation from our Congregation ten fold.

May complete success crown all your labors is the anxious wish and prayers of your sincere Friends and Brethren

Signed by the Committee

H. VAN BEIL, *sec p*

Signed LOUIS BOMEISLER

MAYER ULMAN

A. B. COHEN, *Committee*"

"To Messrs Bomeisler, Ulman and Cohen

Gentlemen:

Owing to indisposition it is with much regret that I have been prevented from replying to your very esteemed favor of the 25 January conveying a donation of one hundred dollars to our Treasurer Daniel Taison Esq this I trust will be a sufficient apology for my long silence. Indeed Gentlemen I feel myself incapable of doing justice to the task assigned me by the Trustees and Committee of corre-

spondence of the Congregation Bnai Jeshurim. Permit me in their name as well as for myself to return you our most sincere thanks for the very liberal subscription you were pleased to lend us in behalf of yourself and your honorable congregation and the very handsome manner it was sent is in itself a sufficient proof to me how warmly and affectionable you feel our cause and it is with much pleasure as will be an honour to us to know that it is pleased your Hearts as your own.

To acquaint of the very many difficulties and disadvantages we have been laboring under (but God be praised we have surmounted them firmly, would only be a waste of your valuable time to tell you how the finger of providence has pointed out to us the path of prosperity in this large and laudable undertaking would I am certain be a pleasure to you as well as to the whole Congregation perhaps to say a more and more convenient and splendid edifice for the purpose of worshipping the only True God in the manner and custom of our forefathers is most to be seen in any part of the United States and in Europe.

We are incorporated only 18 months and with the blessings of the Almighty we undertake in 7 years to possess clear of incumbrances to the amount \$27,000 such a prospect as this Gentlemen I am convinced must gladden your Hearts therefore the pleasure is greater on my part in communicating it to you we had not yet decidedly fixt on the time of consecration the severity of the winter has delayed the outside work. I shall take particular care that you are made acquainted in time when the same takes place, which will please to communicate to your Congregation when I hope we shall have the happiness of seeing you in New York as many of you as can make it possible convenient.

We shall at all times be pleased to hold correspondence in any of our Congregational affairs that may occur and praying that the two congregations may be allways on friendly terms.

Gentlemen in behalf of the Congregation I pray you to accept their best wishes for your future happiness through life and for myself both individually and collectively my firmest prayer for your Health and prosperity for yourself and families I remain your most

Afectionate Brother and Friend,

Signed JOHN T. HART K. B. I.

540 Pearl St."

The Invitation to attend the dedication was accepted and members of Rodeph Shalom were present in New York at the dedicatory exercises.

Several matters occurred in 1827 and 1828, which were significant of the domination and the control of the Congregation over its members in matters pertaining to religious observances. One of these was the resolution forbidding any member from marrying contrary to the Jewish faith. An amendment was made to the original resolution of April 18, 1826 restricting honors in the Synagogue to those who married in accordance with the Jewish faith.

Another instance was the case of Reb Chayim. It appears that in October 1827, a certain itinerant Rabbi by the name of Reb Chayim had made a convert of a Christian woman in a clandestine and unlawful manner and had married that woman to an Israelite without having obtained any consent or authority from the two Congregations in Philadelphia. It was resolved that this conversion should be declared null and void. A strict investigation of Reb Chayim was made by writing to the B'nai Jeshurun Synagogue in New York City and making investigations elsewhere. Reb Chayim was subsequently tried by the Congregation. The judges were Moses Cohen and Rabbi Lippman. He pleaded his case and stated that his wrong consisted only in making the convert without permission of either of the Congregations and that otherwise he had acted in accordance with the Laws of Israel. Another example of the control of the Congregation is found in the records of September 1828 when it was reported to the meeting that Abraham Cuyk had violated the resolution of April 1826 and had married contrary to the Jewish Rite and furthermore that he would not bring forth satisfactory proofs as to his proper religious marriage. A committee of investigation consisting of Moses Cohen, and Lyon Cadet was appointed.

Every application for conversion was strictly investigated; and these applications were usually made in cases of intermarriage. Upon the death of Meyer Ullman, Louis Bomeisler again be-

came President. An inventory of the property of the Congregation in possession of the heirs of Mr. Ullman was taken in November 1828. The following articles were received by Mr. Bomeisler:

“The Charter of the Congregation
The Seal of the Congregation
Deeds of the Burial Ground
2 certificates U. S. Bank Stock together 12 shares
6 Notes of Hand of Levy Anker together \$23.76
1 Note of Hand of R. Brammow at \$5.25
2 Notes of the State Bank of Trenton given by I. Osterman
after the Bank was broke.
The Box with 2 Pair Silver ornaments belonging to the
Holy Pentateuch and one silver
Box with Books and Documents papers and sundried in-
cluding Day Book Ledger Minutes Book Cash Book the
Book of Constitution.”

It was discovered that the resolution of April 26, 1826, worked a hardship on the members of the Congregation who had married contrary to the Jewish Law. This hardship consisted in having them deprived of honors in the Synagogue. It was therefore resolved on April 26, 1829, that all resolutions passed on that account, be rescinded, and that all persons belonging to the Congregation should be entitled to all the privileges and honors customary in German and Polish Synagogues, provided they train their children according to the law of Israel and follow the law of circumcision and other Jewish rites.

In July 1829, the Congregation purchased a lot of ground situated in St. John Street between Callowhill and Noble Streets for the purpose of erecting a synagogue. The lot was purchased for the sum of \$1800.00 and at the meeting of August 10, 1829, the Congregation passed an interesting resolution. This resolution was adopted with a great deal of gusto and is quoted in full:

“Whereas this Congregation on the 29th day of July in the year one thousand eight hundred and twenty nine purchased of Thomas Steel and Hannah his wife for the sum of one thousand and eight hundred dollars a certain lot.

And whereas this Congregation some years since purchased a lot for the same purpose which contrary to the true object for which the same was bought was sold and the salutary and useful ends of this flock were thus cruelly defeated and whereas it is now the sincere and ardent wish and fixed resolution and firm determination of this Congregation that the present or future members of this society shall not under any pretext or pretence whatsoever ever have the power or right to make sale of the lot we have now purchased or any mortgage thereon.

Therefore after one long deliberation and mature consideration it was hereby mutually and solemnly and unanimously resolved by the German Hebrew Congregation Rodeph Shalom that no member of said Congregation shall now or at any time hereafter propose or offer a motion or resolution or of any motion of the kind or not in favor of any motion proposal or resolution or of any measure of or scheme plan contrivance whatsoever, dispose of the lot of ground heretofore subscribed (except the frame building which are now there on erected occupied as a Morocco Drapery by Mr. Steel) by lease, grant, deed, gift, or otherwise as to divert this society of the Title or possession use occupancy thereof or at any buildings which may at any time hereafter be placed thereon.

Resolved that if any member of this Congregation shall at any time hereafter move offer or propose by motion, resolution, note or otherwise to repeal, revoke, annul, or abrogate, amend, alter this preamble or any of these resolutions, note or other such act, revocable expulsion and disfranchisement of such members who shall be acting or assisting therein or in any way concerned in such manner.

Resolved, that for the purpose of manifesting to our successors the sincerity of our motions, and the unanimity of our purpose in this behalf we will not only have the foregoing resolution and preamble in our records of our Congregation but we will also have it and do each severally and each one for himself hereby solemnly declare and proclaim the same to be an irrevocable law our said congregation and that we will have this preamble and resolution as heretofore stated recorded in the Records office for the City and County of Philadelphia.

In Testimony whereof (we the Majority of said congregation being present) the members subscribed our signatures and adding thereto the seal of the Congregation.

Done at the City of Philadelphia at a general special meeting of the Incorporated German Hebrew Congregation (Rodeph Shalom) in the presence of the majority of the members thereof, on the date aforesaid and in presence of the majority of the members thereof witness our signatures.

Attested:
H. VAN BEIL, *Secretary*

L. BOMEISLER, *Pres. protem*
MOSES COHEN
A. B. COHEN

The high ambition of the Congregation however, was never realized because in the latter part of 1829, the Congregation found itself with no funds in the Treasury and with no expectation of any money to be realized. Bills were due, the rent was daily demanded; and the Congregation was not able to pay. There was constant bickering as to the method of raising money and it was extremely difficult for the President, Mr. Bomeisler to conduct his meetings.

On January 18, 1830, a committee consisting of Messrs. Cuyk, A. Dropsie, and John Moss, presented a petition to the Board praying that the lot purchased by the Congregation be converted into a Synagogue; but the members decided to lease the property at the rental of \$120.00 per year to a tenant.

The lot caved in, unfortunately, in the summer of 1830 and put additional expense upon the Congregation. In spite of this fact, the tenant of the property at this time agreed to take it for a period of ten years. The Congregation was compelled to appoint another committee for the purpose of finding a suitable place for a Synagogue.

The Congregation in the fall of 1830 moved to No. 7 Pear Street occupying a room in a property owned by Isaac Morris, for which place they paid the sum of \$100.00 a year rent. The value of the Congregational property can be appreciated by the fact that in September 1830, the sum of \$23.00 was spent for removing the furniture from Church Alley and painting the place on Pear Street.

In April 1831, Herman Van Beil was elected President of the Congregation for the term of one year, succeeding Louis Bomeisler. It was at this meeting that Mr. Lippman stated to the Congregation that it was impossible for him to remain as "Hazan" on his present salary; as a result of which his salary was raised to \$150.00 per year.

The following report presented on May 12, 1833, is of interest:

"At a Board meeting held at the house of L. Bomeisler Present—William L. Bomeisler in the Chair, H. S. Van Beil, Moses Cohen, Henry Joseph, John Moss, minutes of last Board meeting were read and adopted. The Com. of investigation of the lamps made their report of which the following is a copy. We the undersigned, members of the Com. on investigation of the lamps, to devise means for the best way of lighting the same have examined and considered the said lamp with respect to candles and are of opinion as the following statement will show, that oil is best and with care the cheapest by calculating the expense for candle, attendance on fire during the winter \$48.87½ exclusive of accidents. We are all certain that the lamps cannot be altered without being spoiled they not being adapted for the same and if altered, will only produce a dim unpleasant light whereas the expense of oil will not cost over \$14.40 and good and pleasant light. Your Committee are therefore of opinion that a man be hired at a salary of \$20. per annum whose duty it shall be to keep the lamps clean light and trim them keep fire in winter by which the Congregation will have comfort and good light and much the cheapest service."

The problem of seating strangers who might be in the City over the high holidays was for the first time brought forcibly to the attention of the Congregation in 1833; and in September of that year, a resolution was passed authorizing the Board of the Congregation to meet in the Synagogue on every Monday before the holidays to regulate the seats for the members and subscribers and that all vacant seats should be let out to strangers at the price of \$1.00 for each seat.

On November 9, 1833, the following interesting resolution was passed:

Resolved, that all members and subscribers belonging to this Congregation, who have married contrary to the Law

of Moses and have children either male or female, shall be obliged between this and next Rosh Hashonah to have their children bathed according to the rule prescribed which shall be performed in the presence of a committee of three who shall be appointed by the president of this Congregation after the performance of said ceremony said children shall be entitled to all privileges, rights, and honors, as other Jewish children with marriage or if a demise might take place nevertheless the male children must have been circumcised previous of the bathing.

Resolved, that after the above ceremony shall have taken place said occurrences shall be recorded in the books of the Congregation. Each such child shall receive a certificate signed by the three witnesses and president of this Congregation and attested by the Secretary and the Seal of the Congregation, and they shall be affixed to the said certificates. Those members and subscribers who have married women not of our persuasion belonging now to this Congregation, shall be obliged to have the said ceremony performed to their children, which may be born thereafter, before they attain the age of five years. A son of a member or a subscriber of whom the mother is not of the Jewish persuasion who might wish to be called before the Torah or wishing any other honors in our Synagogue shall go through the same ceremony as before mentioned. The above resolutions are passed to prevent future disturbances and enmity."

Rabbi Lippman again incurred the displeasure of the Congregation in 1833, due to the fact that he frequently left the City over the Sabbaths and holidays without special leave; as a result of which it was agreed that his services be dispensed with at the end of that quarter.

Thereafter Messrs. Phineas Hart and Moses Cohen volunteered their services to read the prayers for the German Hebrew Congregation; and for a while the Congregation depended on these volunteer readers. On November 9, 1834, the following resolution was presented:

"Whereas Messrs. Phineas Hart and Moses Cohen have volunteered their services to perform prayers for the German Hebrew Congregation and whereas they have performed that duty for the last six months with ability and

satisfaction to the officers and members of this Congregation, when on motion of Herman Van Beil, and seconded by Abraham Abrams, be it therefore Resolved that, the thanks of this Congregation be rendered to both these gentlemen for their kind and voluntary service, and at the same time, regret that we, at present are not able to compensate them. Resolved, that the above preamble and resolution be recorded in our minutes."

Moses Cohen continued as volunteer reader for the Congregation until February 1836, when a communication was received from Edward Miers who presented recommendations and stated that he wished to become reader for the Congregation. He was engaged for one year at the salary of \$200.00 provided he could produce satisfactory evidence as to his ability, character, and morality. Rev. Miers was well received by the Congregation; but remained only until July 1836, when he asked to be released for the purpose of going to New York City to become "Hazan" in the German Synagogue B'nai Jeshurun in Elm Street, that he might be able, if acceptable to that Congregation to better his pecuniary condition. Rabbi Meiers was sent to New York with the good wishes of the Congregation.

An incident showing the extreme severity of the Congregation with regard to membership eligibility is brought out by the fact that on October 12, 1836, an applicant was admitted to membership with the provision that he be divorced from his wife who was not a Jewess.

In April 1837, S. A. Waterman was elected President of the Congregation and Aaron Dropsie Treasurer; but the latter was unable to accept the position. As a result of this, S. A. Waterman became Treasurer of the Congregation, and Moses Abraham became Parnas or President.

In January 1838, D. A. Davis who subsequently became extremely active in the Congregation and was secretary for a great many years was appointed secretary pro tem.

The Congregation was again confronted with the problem of finding a suitable place for worship and a committee was ap-

pointed on July 29, 1838, to obtain some suitable location; between South and Vine Streets and Second and Eighth Streets at a rental not to exceed \$250.00 per year.

The third "Hazan" of the Congregation was Elias S. Linse who was elected on April 8, 1839, when Mr. M. Shoyer became President succeeding Moses Abraham.

A fire occurred in the Synagogue on April 7, 1839; and it was this fire which was believed to have destroyed many congregational records. In view of the fact that the records of the Congregation are practically intact, it is hardly possible that many books were destroyed. It was customary for the President of the Congregation to keep the books and in accordance with the minutes, the retiring President would present the charter and books of the Congregation to his successor and obtain a receipt therefor.

The damage caused by the fire amounted to \$160.00; and as a result of this incident, the Congregation decided to continue its worship in a small room belonging to Mr. Lorch at No. 15 Vine Street for which Mr. Lorch was to receive a compensation of \$2.00 per week until a suitable place was found. This was the room apparently referred to in Mr. De Cordova's letter, as a printer's room. The thanks of the Congregation were also extended to Mr. Sam Fellerman and Mr. Israel Tobias, for their heroism at the time of the fire in the Synagogue. Mr. Lorch's place was not only small but was unsuitable for a place of worship; and it was found necessary that extra doors be made for the Holy Ark to prevent damage to the Torah.

In 1840, it became necessary to change the old constitution and to frame a new one inasmuch as it had been found to be defective and required revision as a result of numerous alterations made in the by-laws of the Congregation since its inception. A committee was appointed to prepare a constitution of good government for the Congregation.

It was not until January 3, 1841, that there was mention of a preacher in the present sense of the word. At that meeting, the

Congregation decided to engage the services of a Rev. Dr. Salomon as orator to preach on the Saturdays and Holidays; to supervise the general welfare of the Congregation, and to superintend the Sunday School. He was offered the salary of \$500.00 per year. The committee met with Dr. D. Salomon; but the engagement was never carried out.

The first mention of a Sunday School occurs on January 10, 1841, when the first three directors for the Sunday School were appointed, consisting of Messrs. L. Bomeisler, S. Elfeld, and D. A. Davis.

The Congregation then began actively to look for a Rabbi and preacher. Applications were received from a Mr. Love and a Mr. Samelson. Eventually Mr. M. Rau was elected as "Hazan" and "schochet" for a period of one year at a salary of \$100.00. From Vine Street, the Congregation moved to rooms on the second floor of the Cherry Street session house and paid for them the rental of \$200.00 per year. This was a Church building located on Cherry Street above Fifth and the Congregation occupied the entire second floor. M. Shoyer was succeeded by L. Bomeisler as President of the Congregation.

At this period the Congregation began to obtain a definite foothold in the life of the community. The number of Jews in the City was increasing and it was found necessary in 1842 to print 250 copies of the by-laws of the Congregation in both English and German. An effort was also made to rent the first floor of the Cherry Street building and to rearrange it as a place of worship. This floor had been occupied by the Second Presbyterian Church and it was estimated that for the sum of \$500.00 it could be converted into a suitable place of worship for the Congregation. On September 12, 1842, the following letter was sent to the Trustees of the Second Presbyterian Church:

"Gentlemen:

I am instructed by the Board of Trustees of the G. H. Congregation agreeable to a resolution passed the 12th September to notify you that they are willing to rent the first floor of the building formerly occupied by your Congregation in Cherry Street, for the term of 5 years with the

privilege of 5 years more at the rate of \$225. per annum, we wish to have the privilege to be permitted to lower the floor about 2 feet in order to erect a gallery for ladies seats on the west south and north side which is to be supported by pillars, and at the termination of our lease to above improvement to remain the property of your Congregation at the same time I am instructed to say that if you agree to the above proposition that we will immediately commence the alterations and the new rent to begin after the finishing of the building say six weeks or sooner if possible, and also to have the use of the furniture now at the premises.

I am Gent, your obedient

D. A. DAVIS, *Secretary*
of the G. H. Congregation Rodeph Shalom."

However in October 1842, Mr. Bomeisler advised the Board of the Congregation that he had received notice from the Board of Trustees of the Second Presbyterian Church owners, of the place on Cherry Street, to vacate, as the entire building had been rented for use as a public school. This made it necessary for the Congregation again to seek a suitable place for worship. In November 1843, the Committee finally rented a place situated on Fourth Street between Vine and Wood, and occupied the upper floor of the building at an annual rental of \$300.00. A committee was appointed to make arrangements with the carpenters to put the room into suitable order for a synagogue. In January of 1843 it was decided that the seats in the new Synagogue should be rented annually at a public sale to be held in the Synagogue; and the seats were to be divided into three classes. The first class seats were to be sold for not less than \$10.00; the second class for not less than \$9.00; and the third class for not less than \$7.00. The price of a seat would entitle the purchaser to a seat in the Synagogue and also a place for his wife in the gallery.

Contract was entered into for the Synagogue on North Fourth Street for a period of five years with an option for an additional ten years; and the owner of the building agreed to erect a gallery on the South end of the North side of the building at his own expense.

On motion made by M. Dropsie at the meeting of April 19, 1843, a vote of thanks was given to the President, L. Bomeisler for the exertion and skill manifested in the erection of the new Synagogue and the consecration thereof. At the same time a vote of thanks was given to Isaac Leeser for the interest taken by him at the consecration of the new synagogue.

In April 1843 Mr. Michelbacher was elected collector of the Congregation and at the same time bound himself to give instruction in the Hebrew language to those children who should apply to him provided they belong to the Congregation. At this time the Reader was still the Rev. M. Rau. Subsequently Mr. Michelbacher became teacher; but in October 1843, he was authorized to discontinue his school as he was unable to realize his expenses.

As a result of a complaint of the Board against Rev. Rau, he was suspended as "Hazan" of the Congregation for a period of three months for having married a couple without first inquiring into their religious status. It is interesting to know that the Rev. M. Rau defended himself and his act on the ground that he considered it unlawful for a man to live with his wife without having been married in accordance with the Law of Moses; and therefore he married the parties in question without having obtained permission from the Congregation.

On the intervention of the Rev. Isaac Leeser, Gabriel Pape, and M. Michelbacher, the Rev. Rau was reelected and in April 1844 was reelected for an additional term of six months at a salary of \$150.00 per year.

At the meeting of April 14, 1844, Mr. Bomeisler after having been connected with the Congregation in some office or other for a period of over twenty years, was succeeded by M. Shoyer. In December of 1844, after considerable agitation, a new "Mikveh" (place for ritual bath) was built by the Congregation. This was part of the strict Orthodox life of the Congregation. The Congregation also had charge of the baking of the Passover bread (Matzos); although occasionally the utensils were loaned to the members.

Mr. Michelbacher remained as collector of the Congregation until 1845. In that year S. Elfeld became President of the Congregation.

It was not until 1846 that an effort was made to establish a public school for the education of the youth, in the Hebrew language. A committee was appointed to consider the matter of submitting a plan to the Congregation. It is to be noted that the school was to have not only Hebrew but English and German subjects taught therein. The plan was opposed by Mr. Bomeisler on the ground that it was impractical as he believed that for the present, instruction should be given only in the Hebrew language and also in the Jewish religion. The Committee however, met and drew up a plan for the erection of a school for the education of the youth of the Congregation. This was the first step of the Congregation towards assuming a position of leadership in the matter of education.

By this time the position of the Congregation was assured; its membership was rapidly increasing and it had obtained a foothold.

CHAPTER IV

THE JULIANA STREET SYNAGOGUE

In November 1846, the Kenild Church located on Juliana Street, was offered to the Congregation. By a resolution passed the following month the Congregation decided to purchase the property; and it subsequently became the first large building used by the Synagogue.

In May 1847, the Rev. Mr. Herman Kahn was appointed as "Hazan," teacher, and preacher of the Congregation at an annual salary of \$400.00. Shortly after his election he submitted to the Congregation a plan to establish a choir of young men; to engage a music teacher; and to raise money to defray the expenses of this choir. Due to his efforts, the first choir of the Congregation was established. In June 1847, the following offered their services in the first choir of Rodeph Shalom Congregation: A Heim, M. Ellinger, B. Blum, L. Goldsmith, Mr. Hocheimer, I. Strauss, T. Fatman, S. Stern, Kahnweiler, Rachel Ettinger, A. Davis, Pauline Keyser, Sarah Simson, and S. Moss. The management of the choir was turned over to three school directors who also assumed the task of appointing a music teacher.

It was due to the efforts of Mr. Kahn that a record book was kept in which the names of members and seatholders were inscribed with the names and ages of their wives and children. In the meanwhile Messrs. H. Kahn, L. Bomeisler, J. Fatman, I. Stern, M. Greenewald, Joseph Einstein, and H. Simson, were appointed members of a committee on rebuilding and dedication of the Juliana Street Synagogue.

At the suggestion of Mr. Bomeisler, it was decided that "the seats in the Synagogue shall be turned from the East to the West;" and the Bemah was to occupy the centre of the building. The Synagogue was consecrated in September 1847, after which Joseph Fatman, chairman of the committee, submitted his report:

"Short was the Day and great was the Work. The consecration is passed and I have the great satisfaction to state, as you all already know, that it is passed with honor to the Congregation and to the satisfaction of all who witnessed. The Committees distributed about 1200 circulars and cards of admission of which the undersigned distributed 212 in New York and 52 in Charleston in S. Carolina of which a correct list was kept and here unto annexed. Of all the circulars and cards distributed abroad, the committee received only donation of \$10. which was from Messrs. Bernheim and brothers of New York and a letter from Rev. Mr. Leo of the same place wherein he authorized the congregation to charge him with \$5.

I also beg leave to say a few words in regard to the committee which I have now the honor to represent. That the congregation owes thanks to the Rev. Dr. Kahn for his unremitting attention and untiring exertions. He has done us great service as secretary he labored from the beginning until the end with unbleeding zeal; and his zeal should be acknowledged with more than formal approbation or applause which I am sorry to say is out of our power to do; but we earnestly recommend that the congregation suitably acknowledge it.

Mr. A. Stein was also appointed Master of Ceremonies at the Consecration and in this thought his skill and exertions, not a single mistake was made, and the whole was crowned as a full and complete work.

The Congregation has my best wishes for their prosperity and success, in this laudable undertaking, and if you go on, in your collective capacity as your name "Seekers of Peace" imports and in Spirit of peace the intents of Rodef Sholem will flourish and be the pride and Glory of the Religion.

Respectfully submitted,

Signed, JOSEPH FATMAN, *Chairman.*"

The occupation of the new Synagogue meant a new lease of life for the Congregation. The number of German Jews was greatly increasing as a result of which the strength of the Congregation was augmented; and it became a still greater factor in community affairs. The Congregation continued to be strictly Orthodox and observed all the rules and tenets of the traditional Jewish religion.

With the withdrawal of the Rev. Herman Kahn from the congregation in April 1848, the members were confronted again with the necessity of obtaining a "Hazan" and Reader. It is interesting to note that on September 17, 1848, the congregation passed a resolution that the "Hazan" of the congregation shall in all respects be a faithful adherent of the "Orthodox Jewish religion."

On this basis, Mr. Sulzbacher was formally elected on September 17, 1848, "Hazan" and teacher of the congregation.

At this period efforts were made to change in some slight degree, the ritual and form of the services of the congregation. For instance, in 1848, it was decided that no one might be called up to read the Holy Scroll on the Sabbath unless he had obtained a ticket in advance. This procedure was but one of the many changes that were proposed and in that year a committee was appointed to which all suggestions of change referring in the form of congregational ritual were to be submitted.

At the meeting of October 14, 1848, a communication was received from the Rev. Jacob Frankel of Mainz, making application for the position of "Hazan." He was immediately engaged at a salary of \$400.00 for one year with the understanding that if he proved satisfactory to the congregation he was to remain for three succeeding years. As a result of his election Mr. Sulzbacher became teacher in the Hebrew School. The Hebrew School was somewhat similar to the old fashioned Cheder; and according to reports it was often found necessary to use physical force to keep the children under control.

At the annual meeting held the 23d of April 1848, S. Adler was elected President of the congregation; and it was due to his effort and the efforts of Mr. Bomeisler that the congregation endeavored to obtain some unanimity regarding the question of the marriage ceremony. A committee was appointed in the early part of 1849 to reach an understanding with the other Hebrew Congregations in the City of Philadelphia on the method of performance of the marriage ceremony and on

measures necessary for limiting the authority to perform these ceremonies to the Reader and "Hazan" of the congregations. In the early part of 1849, the Rev. Jacob Frankel arrived in the City of Philadelphia and assumed his position with the congregation. It was the beginning of many years of faithful service and his contribution to the synagogue service was not only a great improvement but was the inspiration of further growth on the part of the congregation itself. In April 1849, Mr. F. Bachman was elected teacher and assistant reader to the congregation. His election followed the successful answer to three questions:

- "1. What is understood by true and heartfelt religion?
2. What is called Prayer? How shall prayer be performed?
3. What is the object of Ohmer?"

It is obvious that any candidate having the ability to answer these questions was fit to act as assistant reader.

Again and again during the years 1848 and 1849, attempts were made to alter the ritual of the congregation. For instance, Mr. A. Stein read to the congregation the rules and regulations of the "Minhag" as observed in various parts of Germany. It was decided, however, that no action should be taken until the meeting of the Jewish Congregations to be held in New York the following June. This proposed meeting appears to have been the first joint meeting of the American Jewish Congregations. Rodeph Shalom did not send a delegate to this meeting. The seal of the congregation was changed in August 1849, by having inscribed on top of it the words "Kehilla Kodesh Rodeph Shalom" and in the centre of the seal, two hands clasped, as a symbol of friendship. The words Rodeph Shalom were emphasized and the name German Hebrew Society gradually fell into disuse as the designation "German Hebrew Congregation Rodeph Shalom" became more widely employed. It may be interesting to note that in the year 1849 the cellar of the synagogue was rented to Heiner and Schmidt at a yearly rental of \$100.00, for the purpose of storing beer, provided that no use was made of the cellar on Saturdays, Sundays

and Jewish holidays. This arrangement continued for a short time as it was difficult to keep the lessess from making use of the cellar on the forbidden days.

A source of continuous irritation to the congregation was the maintenance of burial ground and the following report presents an interesting picture:

"To the President, Trustees and Members of the German H Congregation Rodeph Shalom.

The undersigned Committee appointed at the last special meeting to investigate the condition of our burying ground give annexed a joint report of their labor:

We have visited the old burying ground in Kensington, which we are sorry to say we found in a most deplorable situation.

The fence which surrounds it is no longer protection; such is its conditions that the hogs have found means of entering and through the Boards, which are easily knocked down and with horror we beheld a sight which would cause any civilized community to shudder.

The tombs which from all time have been considered sacred, have been permitted to be desecrated—the mounds have been broken down—and the earth rooted up and such of the tomb stones as escaped a similar fate, have been removed by the hands of the thief, those should a surviving friend or relative of any one therein interred, wish to visit the tomb they would be at a loss to know, at what heap of destruction they should stop.

Let us but for a moment imagine the ground in which we purpose our remains to be deposited, similarly neglected and in like condition some years hence, then will we feel the consciousness of the breach of confidence and trust which has been reposed in us by those whose tombs have been thus desecrated.

Your committee recommend that it be immediately cleaned out and be restored to a condition which the sanctity of the place calls for.

We have likewise visited the burying ground now in use in Jacksonville and found it in a condition rapidly approaching the state of the one in Kensington.

The ground has never been regularly laid out, and no regularity having been observed in the positions of the graves, much ground must consequently be lost having no gravel-walks in the whole burying ground, when we have to make an interment, we will be compelled to walk over the graves.

The grass and weeds are now one half as high as the tomb stones, and when an interment is necessary in rainy weather a serious inconvenience is felt which greatly endangers health.

Concerning the purchase of the adjoining lots for enlarging the present burying ground, the Committee found out the owners, but the time being so short since the appointments, they have not been able to open any negotiation with them. In conclusion, in order to secure a speedy remedy, for the past evils, and preventative against their future recurrence, your Committee, recommends the appointment of a standing committee, for the government and regulation of the burying ground with such power as will enable them to put the ground in a suitable and respectable condition and make regulation by which they will be kept in perfect order, and that the necessary expenses incurred, may be drawn by the committee on the Treasurer.

All of which is submitted by your respectful

L. BOMEISLER
M. FLEISHER
SIMON WEIL
SIMON ELFELD
JOS. EINSTEIN, *Committee*''

Philadelphia, January 13, 1850.

On Saturday June 8, 1850, Rabbi Schlessinger of New York City delivered an address after the Services. The congregation was so impressed with his discourse that not only was a vote of thanks entered in the minute books; but a resolution was published in the daily newspapers.

In 1850, the School Directors were Messrs. S. Weil, B. Blum and M. Greenewald and at the meeting of June 12, 1850, they submitted a set of resolutions to the congregation. This was the first attempt definitely to organize the school of Rodeph Shalom. The problem of the education and care of the Jewish

youth of Philadelphia was becoming important and for that reason, the following report is of great interest:

"1. We having been appointed school directors of the Congregation, Rodef Sholem, established the following laws, to be observed by us.

2. It shall be the duty of each director to visit the school in rotation and to assist the teacher in keeping order in the school.

3. The teacher shall keep a regular list of all scholars and mark the absentees.

4. The teacher shall keep a list of the age of the scholars, also the names of their parents or their guardians.

5. No scholar shall be admitted to the school without the permission of the Board of Directors.

6. No scholar shall be taught in the school without the consent of the directors nor shall any children be allowed to visit this school without the permission of the directors.

7. No children shall enjoy the privilege of the school except their parents or guardians are either members or seatholders of the congregation.

8. Children under six years of age shall not be admitted into the school.

9. From the first to the third of January from the first to the third of April from the first to the third of July and from the first to the third of October, on each and every year children only to be admitted to the school.

10. Any scholar being absent twice in one week and cannot give a satisfactory excuse for the same, shall be suspended for two weeks.

11. Any scholar misbehaving himself before the opening of school and complaint thereof being made, and proved to the teacher, he shall punish such scholar at his discretion.

12. Scholars not paying due respect to the teacher shall be first notified and if repeated, shall be suspended from one to eight weeks at the discretion of the majority of the directors.

13. The Teacher shall give each scholar a seat which he shall occupy and no other. Any scholar misconducting himself to the teacher, director, or any other person, and the same having been proved, such a scholar shall be suspended for such a length of time as a majority of the directors shall decide.

14. All scholars shall have such books as the teacher may direct.

15. No scholar shall leave the school without the consent of the teacher nor shall more than two scholars go at one and the same time.

16. No scholar shall leave or exchange his seat in the school.

17. Respect and obedience shall be observed by all scholars.

18. It shall be the duty of the teacher to strictly observe the above rules as well as the contract which he has made with the G. H. Congregation Rodef Shalom.

19. A teacher shall keep a copy of this rule for his guidance.

20. The foregoing proceedings shall be presented to the Board of Managers of the G. H. Congregation Rodef Shalom for their approval and if approved, to be signed by their proper officers.

In testimony whereof we sign with our hands and seal,
signed

SIMON WEIL Seal

B. BLUM Seal

M. GREENEWALD Seal

It was on motion resolved that a copy of said rules be entered on the minutes and the original be signed by the President and Secretary and the Seal of the congregation be affixed to the same, which was carried."

It must be remembered that in these days the use of the school was limited to members of the congregation; and every renter or owner of a seat was entitled to send one child to the Hebrew School and for every additional child, the sum of \$2.00 was paid into the funds of the congregation.

An interesting episode in the life of the congregation in the middle of the last century was a discussion which led to an agreement between the congregation and Mr. Jacob Sinsheimer. On September 11, 1850, Mr. Sinsheimer had made an application for the purpose of renting a seat. He had been married contrary to the Mosaic Law and the President of Rodeph Shalom, Mr. Adler, directed a letter to the Rev. Hocheimer of Baltimore, inquiring whether the congregation could rent Jacob Sinsheimer a seat without violating the Mosaic Law. As a result of this communication and the response thereto

the following agreement was drawn up between the congregation and Jacob Sinsheimer:

"Know all men by these presents, that the pres. and board of managers of the G. H. Congregation Rodef Shalom, on one part and Jacob Sinsheimer on the other part, do hereby agree as follows:

The President and Board of Managers of the G. H. Congregation Rodef Shalom, to rent to the said Jacob Sinsheimer, seat Letter A. North Side Class 2, in their synagogue, for the yearly rent of \$12.00 payable semi-annual, in advance. It is agreed that said seat is rented to said J. Sinsheimer, for his own use only, and he to enjoy those privileges which this agreement contains, but no other.

The conditions of said agreement are these:

That the said Jacob Sinsheimer is willing to obey the Constitution and also all rules and regulations which are or may be enacted, also in case of a death in his family, none but himself is entitled to be buried upon the graveyard of this congregation. Said Agreement is made according to constitution art. 14, sec. 3.

In witness whereof the said Pres. of the G. H. Congregation Rodef Shalom and Jacob Sinsheimer has hereunto set their hand and seal this eleventh day of September one thousand, eight hundred and fifty.

JACOB SINSHEIMER Seal
S. ADLER Seal"

Sealed and del. in the presence of:

JACOB MAYER and HENRY SIMSON

In October of 1850, the Rev. Dr. Wise, who subsequently became the founder of the Hebrew Union College appealed to the Congregation for their assistance in building a Synagogue in Albany, New York; but the Congregation found itself unable to make any donation at that time. The following month Dr. Wise delivered a lecture at the Juliana Street Synagogue, which lecture was well received, and as a result of which this resolution was sent to him:

"Resolved, that we have listened with great pleasure and satisfaction to the eloquent and instructive lecture delivered by Dr. Wise of Albany, at our synagogue.

Resolved that the thanks of this Board in behalf of themselves and congregation be unanimously tendered to Dr. Wise for his able and instructive lectures and that we will at any time be pleased to hear him on similar or other objects.

Resolved that a copy of the above resolution be sent to Dr. Wise and the Seal of the Congregation attached thereto." The following reply thereto was received from Dr. Wise: "To the honorable Board of Trustees of the Congregation Rodef Sholem, Philadelphia.

Gentlemen!

Having received today your kind communication of the 18th inst., I hasten to express to you my sincere gratitude and utmost satisfaction which I feel in the recollection of the kind treatment you bestowed on me being an entire stranger to you.

Your resolution on my behalf is not only very flattering but also of a cheering and highly encouraging nature. I understand to appreciate the good opinion of a body so respectable as you are, and the congregation which you represent; but allow me to state, honestly, that I knowing my poor abilities, and humble doings, do not approve of your complimentary resolutions; still I shall endeavor to deserve them by a good will, if action, be possible.

Please gentlemen, to accept my highest esteem and friendly inclination to you, and your respectable congregation.

I shall be very much pleased to serve you in the cause of our sacred faith which I shall do with all my heart.

Your most obedient servant,

DR. WISE"

Albany, November 24th, 5611.

Rev. Jacob Frankel continued his efforts to improve the choir; but in the latter part of 1850, he found that the problem of retaining the children who formed the choir was a weighty one, because they often left at their own discretion. He communicated with the Board of Directors and made the following requests of them:

1. That those children which form the choir be not allowed to join or to stay at their discretion.

2. To fill the wanting voices in the choir by engaging such persons which are suitable for the same.
3. A piano teacher be engaged to give the choir the right instruction in singing and music.
4. The course can be covered by holding a yearly concert which will defray all expenses."

These requests are interesting because therein are found the first indication of a desire to engage members for the choir other than those connected with the Congregation itself. The suggestions of Rev. Frankel were adopted and the Board of Trustees proceeded to draw up written agreements with those who sent their children to the choir. This agreement contained a clause that the children must attend until they are sixteen years of age, and the Congregation agreed to obtain teachers to educate the children of the choir in singing and in music and to give them lessons at fixed times. A further result of this agitation, many applications were received for membership in the choir, as the compensation for such service was a free seat in the Synagogue.

In September, 1850, S. Adler was succeeded by Joseph Einstein as President of the Congregation.

On May 21, 1852, committee consisting of Jacob Langsdorf, Jacob Mayer and Solomon Keyser, addressed a communication to the Hebrew Education Society requesting the construction of a new school and calling attention to the necessity of educating Jewish children in their own schools where they can obtain English as well as Hebrew education. The children of the Congregation were instructed at the Synagogue in German and Hebrew but as the children attended public school during the day and afterwards their Hebrew School, there was not much time for recreation. It was therefore thought advisable to create a Community School, where Hebrew and English could be taught together. At this particular time, the school of Rodeph Shalom was supported by a tax on the seatholders and cost the Congregation about \$950 per year. The Congregation was willing to contribute this sum were the other Congregations to

pay a proportionate sum for the support of this proposed school. The matter was taken up by a committee of the Hebrew Education Society consisting of I. Binswanger, I. Leeser and M. A. Dropsie. The committee presented an estimate as to the probable cost of such an institution: and made an effort to actually commence a school which might be productive of good results to the Jewish youth of Philadelphia. It was estimated that \$1600 would be necessary to take care of the tuition of the children of Rodeph Shalom provided the number did not exceed one hundred and sixty, the Hebrew Education Society to furnish the school room and furniture as long as the school remained in operation. The plan, however, did not materialize and no further reference is found either in the minutes of Rodeph Shalom or in those of the Hebrew Education Society, to this project.

On May 3, 1853, Rev. Dr. B. Illoway signed his agreement of duties of which the following is a copy:

"I, the undersigned, bind myself to fulfill the following article of agreement made between me and the G. H. Congregation Rodef Shalom.

First. To be every day in attendance at the school at 5 o'clock P. M. unless otherwise instructed by the President or school directors of this Congregation.

Second. To attend school every Sabbath and Holy days from two to five o'clock P. M., if not otherwise instructed by the President or School directors of this Congregation. Also on Sunday mornings, holy days excepted from nine to eleven o'clock.

Three. To keep a correct list of scholars attending and absent.

Fourth. To be at all times present in the Synagogue previous to commencement of services and to perform Services if so instructed by the Pres. of the Congregation.

Fifth. To deliver a discourse in the German language whenever requested by the Pres. of this Congregation.

Sixth. Not to perform the ceremony of marriage unless authorized by the President of this Congregation.

Seventh. I will attend to all other duties appertaining to the office of teacher.

Should I fail to perform the duties assigned to me or misconduct myself, I shall be liable to suspension in accordance with art. 9, Sec 10 by laws.

In the performance of the above duties the congregation bind themselves to their part to pay to the undersigned, the sum of Three hundred dollars per annum from the day of this congregation's general election.

In witness whereof, I have hereunto set my hand and seal,

Witness present:

Philadelphia, May 3, 1853.

B. GREENWALD

DR. B. L. ILLOWAY."

At the same time, the Rev. Jacob Frankel signed his agreement of duties, which follows:

"May 18, 1853.

Mr. Rev. J. Frankel entered the meeting room and signed the following agreement of duties:

I the undersigned bind myself to fulfill the following articles of duties appertaining to the office of Hasan.

Art 1. That I will not attend any marriage or funeral ceremony without the sanction of the Pres. or presiding officers, and in all occasion when attending, dress in my clerical robe.

Art. 2. That I attest every marriage certificate and make a fair copy of same in the record book, for which he shall be entitled to a fee of no less than three dollars from the contracting party.

Art. 3. That I will attend the funeral of members and seatholders, their wives and children, except male children over the age of 21 years.

Art. 4. He shall attend the funeral of strangers, and perform the burial service if requested by the Pres. or presiding officers.

Art. 5. He shall attend the Minion and read the prayers during the "shiva" at the residence of such members or seatholders, as shall be entitled thereto, provided such attendance does not interfere with the official duties at the synagogue and a distance not exceed two miles from the city state house.

Art 6. He shall be at all times, present in the synagogue, previous to the commencement of the Service, arrayed in his clerical robes, he shall read the prayers and the allotted portion of the Law.

Art. 7. He shall enter in the record book of the congregation, all deaths occurring within one week after such event under a fine of \$1.

Art. 8. He shall attend and perform all other duties appertaining to his office as reader and herein expressed, should he fail to perform the duties assigned to him or otherwise misconduct himself, he shall be suspended as provided in the Art 9 sec. 10 of the by-laws.

For which performance of the above duties the congregation binds themselves on their part, to pay to the undersigned, the amount of \$600 per annum, from the day of this congregation's general election.

The undersigned partner binds himself to perform the duties of reader for one year.

In witness whereof I have hereunto set my hand and seal.
Phila. this 18th day of May, 1853.

Witness:

JACOB MAYER

J. FRANKEL L. S."

The report of the Divine Service Committee of June 26, 1843, is most significant not only in the recommendation submitted; but also in its appreciation of the necessity of change in the congregational ritual. Its report follows:

"The undersigned committee appointed at the last congregational meeting, on the subject of the sale of Mitzvahs in our synagogue, and which by former resolution, has to be abolished.

To take into consideration, in what way the pecuniary means lost thereby may be replaced, and report thereon.

Any person wishing to have a Mitzvahs may apply to the sexton, if not already engaged, may obtain the same and the amount therefor to be charged.

The undersigned recommend the above as a benefit to arise, is the same to all, all should labor and exert themselves for the common end, remove a practice, like sale by auction, which is not consistent with the progress of time and certainly not suited in a place of worship.

The undersigned by recommending those, do not infringe in any way on our Laws, prayers, or any ritual, but consider it a benefit in removing an obstacle which has given rise to many well merited remarks, and for sake of Judaism, ought to have been abolished long ago.

The committee begs leave to be discharged and sign themselves.

Very respectfully

L. BOMEISLER

L. SCHLOSS

L. ELLINGER, *Committee*"

On August 18, 1853, the President of the congregation received a call for help from the Hebrew Congregation of New Orleans. The city had been afflicted with a great pestilence, and the fundless community found itself unable to minister to the sick or bury the dead. Consequently in the greatest distress and in the name of the religion of their common forefathers, the congregation appealed to Rodeph Shalom and other Jewish congregations in America for help.

A resolution was immediately adopted calling upon the congregation to dispatch a sum of money to aid their suffering co-religionists in New Orleans. The resolution emphasized that it has ever been one of Israel's characteristics to feel another's woes; and it therefore promptly replied to the call for help. As the Secretary subsequently wrote from New Orleans on September 23, 1853, to Joseph Einstein, President of the congregation:

"Your favor of the 13th inst accompanied by preambles and Resolutions adopted at a meeting of your congregation and enclosed Drafts for \$119.18/100 dollars was duly received.

I feel myself incapable to express our heartfelt thanks for your benevolent and charitable action; and I do assure you, your kindness has made a deep impression on our hearts, ever to be effaced. It is more than mortal, to have the Blessing, to give to the needy and afflicted, and if ever benevolence, has merited the Blessing of our Father in Heaven, your congregation will sure be tenfold repaid in prosperity and happiness. It is a heavenly consolation in time of

sorrow and woe to perceive the Brotherly feeling expressed in your Resolutions and I will always invoke the Omnipotent to save you and yours from a similar affliction with which I have the honor to sign."

In the early part of 1854, various rumors were circulated concerning the religious practices of Rabbi Illoway. We may be amazed to learn that in April of that year, the following charges were brought against him:

- "1. That Dr. B. Illoway does not lay 'Tefillen.'
2. That on the days of his mourning for his mother, he did not say Kadish.
3. That he had eaten of a goose that had not been made strictly Kosher.
4. That he had not properly observed the first day of succoth.

The records of the congregation show that a trial followed and full testimony was taken. The trial was conducted by the Board of Directors and makes extremely interesting reading. Witnesses were called pro and con; and after a careful investigation, the Board held that the rumors were without foundation. Dr. Illoway stated "that it was the duty of every Jew who pretends to be one to lay Tefillen; and he hopes that the Board will not have the least doubt that he always fulfills his duties in this respect."

When Dr. Illoway's reelection was considered by the congregation, in April, 1854, the question was raised as to whether the congregation could legally elect a preacher whose salary was to be paid out of the funds of the congregation. The matter was submitted to I. A. Phillips, an attorney, who stated that the congregation did not have such power. As a result of this opinion Dr. Illoway was reëngaged but his salary was paid out of voluntary subscriptions. The farewell sermon of Dr. B. Illoway in the German language, was delivered June 25, 1854, and was filed in the records of the congregation.

A picture of the difficulties confronting the congregation in the matter of its school regulation is graphically presented in the following letter:

"Sept. 29, 1854.

To the Pr and Board of Trustees of the Germ H. C. R. S. Gentlemen:

Deeply impressed, with the necessity of education the children of our congregation, and which we have evinced in having established a School at a considerable expense, when the Hebrew and German are taught.

But as a member of the Board of S. Directors, I feel it my painful duty to give you a sketch relative the conduct of the pupils, particularly the higher class instead that the scholars obey obedience to the teacher, they are contrary, noise, disturbance, firing shooting crackers, and having reached the highest degree in the school. The teacher has often complained, and requested the Board of S. Directors for their assistant, to accomplish his holy cause, but in vain, the being appointed a B of Sch Dir which bear the name as that; but not the action. It is not possible for the teacher, to keep the school in such an order that he is able to give instruction in any branch of education as before commencing to teach to one Section, the others behaving most disgraceful; and before scarcely order is established, the time for dismissing is approaching. Convinced of that, the Board of S. D. having resolved to assisting the teacher, that always when school be held one of the worthy B of D to be present at the school. This Resolution prevailed unanimous by vote; but having not carried in effect by actions, and without assistant, it is not possible that the School be re-opened

As I have accepted the office as Sch Dir with the idea, to be an assistant, and to bring our school in a good order, particularly, as we have at present an excellent teacher, which have more than sufficient knowledge to officiate as such, in all its various branches; but without assistance, which is wanting, our sacred cause cannot be accomplished, and my exertion so far was in vain, as well as the teachers. Now I leave the subject to your consideration, in the meanwhile I offer this as my resignation as a member of the Board of School Directors.

Resp. yours, H. SIMSON."

As a result of this communication the following resolution inaugurating important changes in the conduct of the school was adopted:

"Resolved that both classes shall have session daily from five-thirty to eight o'clock, Saturday excepted; and the Board of School Directors shall have the exclusive management in the school.

Resolved that the scholars who are absent twice a week shall be liable to suspension.

Resolved that no new scholars shall be admitted only in the Spring and Fall."

The cornerstone of the chapel on the new burying ground was laid on Wednesday, June 6, 1855, and the Rev. Isaac Leaser delivered the dedicatory address. Immediately thereafter the following resolution was adopted:

"Resolved, that we acknowledge ourselves deeply indebted to Rev. Is. Leaser for the kindness in accepting our invitations to deliver the sermons.

Resolved that the discourse on Pentocost was calculated to elevate the mind, and purify the religious ideas as to strengthen the belief in our holy faith.

Resolved that the oration delivered at the laying of the foundation of the new burying buildings, deeply impress the minds of the audience, and the subject selected for that occasion was advocated, with the greatest talents.

Resolved that a copy of this resolution be transmitted to the Rev. Isaac Leaser also a copy be sent to the Occident for publication."

In December, 1856, the Congregation B'nai Israel purchased the church situated at Fifth and Catherine Streets and dedicated it as a synagogue. Congregation Rodeph Shalom through its members and choir participated in these exercises. On July 2, 1857, a malicious attempt was made to set fire to the synagogue building. The culprits were never discovered. The cordial relationship existing between Rev. Isaac Leaser and the congregation is evidenced by the following letter:

"Phila, Sept. 4, 1857.

Jos. Einstein, Esq. Pr of G. H. C. R. Sholem

Please accept as a slight token of my gratitude for the politeness extended to me, while I worshipped in your

synagogue, the accompanying books to be employed according to your discretion, either for synagogue or School. I trust that you may have all the material and spiritual prosperity you desire, both as individual and congregation; and believe me that it will be highly pleasing to me, to be of service to you at all times in any capacity.

REV. ISAAC LEESER"

At the meeting of October 13, 1857, the President, Joseph Einstein, stated that by the treaty made on the 25th of November, 1850, between the United States and Switzerland, the citizens of this Republic professing to the Jewish faith, have been deprived of equality before the Law on account of the distinction of religious profession. He therefore suggested that the congregation take steps to lay the grievance of the Jewish people before the next session of Congress. A committee of five was appointed to consult with similar committees of other Jewish Congregations in the City and the Secretary thereupon communicated with other congregations for the purpose of taking steps to alleviate the situation.

The first attempt to form a religious union in Philadelphia was called to the attention of the congregation in June, 1858, when the following letter was received:—

"June 7, 1858.

The Pr stated to the meeting that he received a letter from the congregation Beth El Emeth which was on motion resolved to be read.

At a meeting of the Trustees of the K. K. Beth El Emeth held the 23 ult it was unanimously resolved, that the officers be instructed to communicate with the officers of the other orthodox Jewish Congregations of this City requesting them to appoint a committee of conference composed of two of their members, and the Hazan or Preacher of their congregation, to meet and consult on Sunday 29 inst at the vestry room in the building belonging to the K. K. B El Emeth in Franklin Street with a similar committee appointed by these congregations the object being to consider the propriety of holding periodical meetings of the ministers of the different congregations or other men

of religious training for the purpose of consultation, as well as to constitute a body authorized to decide disputes, difficult religious points, or to be referred to in cases of emergency so as to procure a unity of action amongst our congregation and form a religious union, amongst the Israelites of Philadelphia under such regulations as may be adopted by such conference.

The committee appointed by these congregations consisted of A. T. Jones, Herrm Van Beil, and the Rev. Isaac Leeser. Please inform the chairman of the congregation, A. T. Jones, at an early date, what action you may think proper to take in this matter.

Resp yours, J. SOLIS COHEN."

In October, 1859, the Rev. Dr. H. Vidaver was chosen as Rabbi, preacher, and school superintendent. The report presented in March, 1860, describes the condition of the school:

"To the President and members of the Board of Trustees of the G. H. Congregation Rodef Sholem.

Gents:

Our appointment as school directors is drawing to a close, we feel it our duty due to your honorable Body to hand you the following report.

We are highly gratified in announcing to you the progressing and flourishing conditions of both schools notwithstanding the irregular attendance of the children.

The examination on the 26th of March last has been one of great satisfaction to us and the teachers, and we trust has met with the approval of your honorable body, and the members of the congregation in general.

The schools under the superintendence of the Rev. Dr. Vidaver have improved to our satisfaction in knowledge of religion and good behavior.

The first class, Mr. Eppinger teacher, consists of eighty-two children, being forty boys, forty-two girls, from which the regular attendance has been on average of about fifty. In the first class there have been suspended during the present year eight, and expelled two, all of which were boys, however, there has been reinstated of the same nine, leaving one still expelled.

The second class (Mr. Hershberg teacher) consists of eighty-five children, from which the regular attendance has been in average about forty.

We are pleased to say that none of the children from said class had been suspended, neither expelled, during the present year, however, charges were brought by the teacher against few children; but we have taken in consideration the ages of the accused and the trifling character of the charges, and therefore took no actions on the same. We may openly and sincerely say, that the schools are in a very good and prosperous condition, and it would be still more to the advantage of the schools in general, if your honorable body could adopt some measure to procure better, and more regular attendance of the children. We cannot let this report pass our hands without tendering our sincere acknowledgment to the Rev. Dr. Vidaver, the superintendent of the schools for his punctual attendance since his appointment.

We beg leave to hand you herein the statement of our worthy treasurer respecting the expenses for the schools during the present year, which we trust will be satisfactory to your honorable body.

In conclusions, would respectfully suggest that if the parents, guardians of the children would give strict attention and visit the schools while in session, it would be of great advantage to the children and less trouble and difficulty to the teachers and the Board of School Directors.

Signed JACOB MAYER
D. TELLER
L. LIPSER
D. WALKER."

Shortly thereafter the Directors decided that the Bible should be taught in the school and the committee on supplies was instructed to obtain Bibles for this purpose.

As late as November 5, 1865, the attempt to abolish German in the school was defeated. The records describe a very interesting petition presented to the Board of Directors on July 7, 1864, which is copied exactly as written:

Phila., July 7th, 1864.

To the Board of School Directors of the congregation of Rodef Sholem.

Gentlemen!

We kindly request you to give to the Pupils of our School an *excursion* which would make us happy. It is a very long time since we had none and your kindness in bestowing such a pleasure trip upon us would enjoy us all.

Respectively yours,

LEVI KRAUSKOPF

A. RHEINSTROM

H. GOLDBERG."

Rabbi Vidaver remained with the congregation but a short time and Dr. Bonai conducted the Services during the holidays. On April 3, 1865, after several attempts to obtain a Rabbi and Preacher, either in America or abroad had been made, the attention of the congregation was directed to Dr. Marcus Jastrow and it lost no time in forwarding a contract to him.

CHAPTER V

THE MINISTRY OF DR. JASTROW

It was a fortunate chance in Rodeph Shalom's spiritual growth that brought Dr. Marcus Jastrow to its pulpit. With one step it rose from the valley of mediocre religious participation to the mountain top of brilliant scholarship. Not only the congregation, not only Philadelphia Jewry; but all American Israel was the better for the militant ministry of this scholar and leader. Prior to his coming, an unconscious destiny had fostered the growth of Rodeph Shalom; but with his arrival, it became conscious of itself, its powers, its possibility of development and growth, immediately assumed a position of leadership; and at once began to feel the pulse of the times in Judaism in America. It began to make history and to participate in the religious struggles that involved American Jewry, a struggle that ultimately might, and later did, become a religious revolution.

To appreciate this scholar and zealot in Israel, an understanding of his background is necessary. He was born in Posen on June 5, 1829, at a time when the influence of political emancipation was beginning to be felt in Judaism.

At the age of twenty-three, he matriculated at the University of Berlin as a student of philosophy and continued, at the same time, his Jewish studies. At the age of twenty-four, he received his rabbinical ordination from Rabbi Moses Feilchenfeld. In 1856, the University of Halle conferred on him the degree of Doctor of Philosophy. He entered the ministry with a splendid equipment and with a full appreciation of his responsibility as a teacher and preacher. For some time he was Rabbi at Warsaw where, on account of his outspoken demand for the rights of the common people, he was arrested and incarcerated. It was only his German citizenship that saved him from being exiled to Siberia. After having spent three winter months in the prison at Warsaw' he was sent back to

Germany in February, 1862. For a short time thereafter, he was Rabbi in Manheim and in Worms, and later also in Warsaw when the edict of his banishment was revoked.

It was this militant spirit who had accepted the call of Rodeph Shalom Congregation of Philadelphia and who found himself again in a struggle; but this time the fight concerned the question of Orthodoxy and Reform for the American Jews.

When on April 3, 1865, a letter from him applying for the position of preacher of the congregation was received, his offer was immediately accepted and a committee was instructed to correspond with Dr. Jastrow and to offer him the sum of \$4000 per year for life, a munificent sum for those days. When in 1866 he accepted their offer his contract was immediately sent to him; and upon his acceptance, plans were made for his reception and installation. There is a story told, that upon his arrival in America, the excitement was so great that several people waiting at the harbor for his ship to come in, fell into the water. The Presidents and Readers of all the congregations were invited to the installation and the affair was one of such great moment that admission was by ticket only and a person was entitled to one ticket only.

Shortly after his arrival in the latter part of 1866, the sale of religious honors was entirely abolished with the proviso that these honors were to be taken only by the President, Vice-President, and Reader. Thus a gradual modification of the old Orthodox ritual began to creep in. The spirit, however, remained the same and the change was only in the direction of decorum and order. This was further evidenced when the growth of the congregation demanded a new synagogue and a committee was appointed which, with the approval of Dr. Jastrow, in contemplating regulations and rules the new synagogue, decided, 1—'that the ladies shall occupy seats on one side and the gentlemen seats on the other side of the new synagogue,' and 2—'that it was advisable and desirable that an organ shall be placed in the synagogue.' The tendency was obvious.

In April, 1867, the Rev. Dr. Jastrow and Joseph Einstein were the delegates representing the synagogue at the meeting of the Board of Delegates of American Israelites held that year in Philadelphia. At that meeting it was decided to erect a college in the City of Philadelphia and the congregation pledged itself to contribute the sum of \$100 for this new enterprise.

Due to the high cost of living because of the Civil War," the salary of Dr. Jastrow was raised from \$4000 to \$5000 per year. In September, 1867, the motion read that "the increase was to be as long as the produce and necessities of life are as high in price as at the present time." This restriction, however, was later removed.

New by-laws were adopted in October, 1867; and to the President was given the power of preserving the strictest order, decorum and silence during Divine Services, by allowing him to fine any members in the sum of fifty cents to five dollars for disobeying the regulations made for the government of the congregation.

The duties of the Rabbi were clearly set forth.

"1. Before entering upon the duties of his office he shall sign an agreement containing the following specifications.

2. He shall deliver a religious discourse either in the German or English language every Sabbath and Festival, and on any occasion when so instructed by the President or presiding officer.

3. He shall perform the marriage ceremony when so instructed by the President or presiding officer, and attest the same with a certificate, for which he shall be entitled to a fee of not less than ten dollars.

4. He shall attend the funerals of members and seatholders, their wives and their children over the age of 13 years, except their male children over twenty-one years of age.

5. He shall attend all funerals and perform the ceremonial at the burial of strangers, if requested by the President, presiding officer, for which services he shall be entitled to a fee of not less than ten dollars.

6. He shall superintend the school attached to the congregation, and act in conjunction with the Committee on School.
7. He shall attend all the sessions of the Committee on School and of the Board of Directors when notified to be present.
8. He shall not perform the marriage ceremony without a written permission from the President or presiding officer.
9. He shall not absent himself from the City over a Sabbath or Festival without permission obtained from the Board of Directors or in case of emergency, from the President or presiding officer."

For the establishment of proper order and for the purpose of avoiding disturbance during the Divine Service, there was adopted in November 1867, a set of resolutions:

- "1. Loitering in the Hall or on the pavement in front of the synagogue is prohibited, either previous to, during, or after Divine Service.
2. Any person wearing a Talith must put it on before entering the synagogue, and no one will be permitted to remove it before the Service is completely closed. Attention is called to the fact that none but clean and perfect Talithim are allowed, which must be worn in a respectful manner.
3. Anyone called to the Torah will be supplied by the congregation with a Talith, which however, must not be taken off till the close of the service.
4. The synagogue must be entered in a quiet and respectful manner.
5. Seatowners or renters are permitted to occupy only the seats held by them.
6. None but the regularly authorized Committee is entitled to furnish an introduced visitor with a seat.
7. Seatholders introducing strangers, as well as visitors themselves, must apply to the proper Committee for a seat.
8. The congregation shall pray in a low voice and be guided by the Rabbi in rising or sitting.
9. Reciting prayers in a loud voice, as well as conversing, is strictly prohibitive.
10. During the reading of the Torah or Paphtorah, during the ceremony of carrying the Torah or to the Hechal, or

during the sermon, no one will be permitted to enter the synagogue. No one will be allowed to retire from the synagogue during Divine Worship.

11. Children under six years of age will not be admitted.

12. At the termination of the service no one will be allowed to leave his seat until the Rabbi and Reader have retired from the synagogue. They must then leave in a quiet and orderly manner."

Five hundred copies of the foregoing rules and regulations were printed for the use of the congregation and were distributed. In 1869, the members of the congregation realized the necessity of interesting the younger generation in the religious services. The sermons had been delivered by Dr. Jastrow in the German language and at that time on the motion of Solomon Teller, the following resolution was adopted:

"Philadelphia, March 31, 1869.

"Whereas it is the duty of the members of this congregation to exert their influence with the younger portion of its attendance at the synagogue, to be always prompt and punctual in their attention at divine worship, and it is further the duty of the congregation to make the services as interesting and likewise as beneficial as possible to them, thereby securing their devotion and attention to the same, and whereas the opinion has been freely expressed amongst the members and seatholders that the result could be advanced by having our respected and worthy Rabbi Rev. Dr. Jastrow deliver his sermon occasionally in English and whereas the congregation having full faith and reliance in his ability to deliver such sermon; he on various occasions having acquitted himself in that language to the delight and satisfaction of the members as well as many other persons. Therefore be it

Resolved, that in order to enable the younger portion of the attendance at our own synagogue, to feel that interest and devotion which all should have on visiting the house of God and that they may better understand the valuable and sacred teaching imparted to them by our worthy Rabbi, Dr. Jastrow, this congregation do most respectfully ask him to deliver an English sermon at least once in every four weeks."

The movement for a change received a further impetus when action was taken by the congregation on October 2, 1870, to meet the desire of the congregation for a new prayer book. Many members and seatholders desired a prayer book better adapted to their present mode of worship and more in accord with the spirit of the times. Dr. Jastrow was invited to the meeting and stated that the adoption of a new prayer book was desirable for the use of the congregation, particularly for the younger members. He recommended one to be revised by himself and other Rabbis with the provision that it meet with the approval of the members and seatholders. A committee was appointed to cooperate with him and the following report was submitted November 2, 1870:

"To the President and Board of Directors of the German Hebrew Congregation Rodef Sholem.

Gentlemen:

At a meeting of the Committee on the adoption of a revised Prayer Book for the use of the congregation it was Resolved

1. That the Committee recommend to the Board of Directors, the adoption of the Prayer Book edited in the year 1865, by Rev. Dr. Benjamin Szold, of Baltimore, which Prayer Book will be revised by Rev. Dr. Jastrow in conference with the author and such Rabbis as they may choose for assistance.

2. Resolved that the Committee recommend that the reading of the Torah on Sabbath morning services be shortened by selecting from the weekly portion called Parashah, such a part as the Rabbi may choose for the occasion, the calling up however of seven persons will be retained as heretofore.

3. It was finally resolved that the Committee recommend to convene at an early day, all the members and seatholders of the congregation for the purpose of ratification of the above Resolutions.

Signed M. JASTROW, *Sec'y*

ISAAC MAY

M. FRANK

S. MAYER

E. WOLF

MASON HIRSH *Committee*"

The first resolution of the committee was adopted and the second was rejected. The third was not acted upon. This, however, was another step forward.

At the meeting of January 3, 1871, after a complete explanation by Dr. Jastrow, and on his recommendation, the new prayer book was adopted.

On April 10, 1871, Joseph Einstein, although elected, declined to accept the office of President in which he had served for so many years and was succeeded by Elias Wolf.

The committee on Divine Service again submitted recommendations on September 3, 1871.

("1.) That Friday evening services be held at the synagogue in Juliana Street.

(2.) To have only one-third of the weekly portion read.

(3.) Only five were to be called up to read the Torah and they were to be called up at once and were to repeat the Berachah (Blessing) after the Hazan.

(4.) Services to commence on Sabbath and holidays at nine thirty A. M.

(5.) Choir to be in attendance according to the order of the Reader."

Of these recommendations, numbers two, four and five were adopted.

The choir was always a pressing problem. At this time the Board of Directors recommended the establishment of a Singing Society composed of both active and passive members, for the purpose of getting therefrom a full choir for the congregation.

With the rapid growth of members, a new site was sought by the congregation as the Juliana Street synagogue was found inadequate; and on September 29, 1868, the Chairman of the committee on building advised the meeting that it was possible to purchase a site at the southeast corner of Broad and Mt. Vernon Streets and the lot was subsequently purchased. On April 25, 1872, the committee submitted its report part of which is herewith presented.

"To the Officers and Members of the Congregation 'Rodef Sholem.'

Gentlemen:

The Building Committee appointed under a resolution of the congregation October 27th, 1867, to select a suitable lot of ground and to erect thereon a synagogue "respectfully report Sept. 28th, 1868 we selected and purchased the lot of ground at the south east corner of Broad and Mt. Vernon Streets at a cost of \$30,000.00 and on Nov. 19th, 1868, purchased an adjoining lot; the lot on Broad Street 101 feet on Broad Street and 135 on Mt. Vernon Street and the adjoining lot 117 feet on Mt. Vernon, ninety feet in depth costing \$11,113.00, making the total cost of the ground \$41,113.00. Plans for the synagogue building were submitted to the Committee by Messrs. Frazer, Furness, and Hewitt and Mr. Rob. Cammerer, Architects. Those drawn by Messrs. Frazer, Furness, and Hewitt were approved and adopted February 16th, 1869.

March 4th, 1869 advertisements soliciting proposals for the building of the synagogue were published.

April 19th, 1869 the contract for building was awarded to Mr. John Ketcham at \$147,200. which was increased May 11th for the expense of extra foundation made necessary by quick sand in the sum of \$4500.00. Total \$151,700.00. Nov. 10th, 1869 contracted with Messrs. Standbridge Brothers for an organ to cost \$10,900.

May 10th, 1869 contracted with Mr. Benjamin Benas for Frescoing and Painting the interior for the sum of \$3000.00, also with Mr. John Ketcham to build the "Holy Ark" for the sum of \$7500.00.

The new synagogue was completed on June 21, 1871. It was an imposing edifice and soon became a land mark in the City of Philadelphia. It inspired the following poem by Mr. W. G. Skillman found in The Standard Book of Jewish Verse.

RODEPH SHALOM

"When ancient nations bowed the knee
To idols made of wood and stone,
The Hebrew nation claimed to be
The worshippers of God alone.

For this they suffer'd, bled, and died,
A chosen people strong and free;
Strong in the faith that should abide
Of God's own matchless majesty.

Chosen the heralds of a light,
The blinded nations could not see,
Chosen to strengthen moral right
And rescue from Idolatry.

Still strong of faith in God alone,
They rear this Temple to His name,
Jehovah's power and love to own,
His tender mercies to proclaim.

Hail! Holy One enthron'd above,
The God and Father of us all,
The Triumphs of Fraternal Love
Shall prove we heed Thy loving call.

Nor shall our labors e'er be done
Till God is honor'd and ador'd
By every nation 'neath the sun,
The one Jehovah, sov'reign Lord."

It is interesting to recall that Dr. Jastrow recommended to the Committee the installation of an organ.

The Juliana Street Synagogue was subsequently sold to the Adath Jeshurun Congregation.

On April 26, 1874, it was decided that the Reader of the congregation shall face the congregation during the Divine Services.

In 1872 there were eighty children in the school with only one teacher. Dr. Jastrow reported that it was impossible to maintain discipline and to do justice to a subject when taught to as large a group as large as this. He recommended an additional teacher and in April, 1875, the following communication was presented:

"Whereas, the congregation is without a suitable school-house and Lecture Room and whereas the necessities for such school facilities is urgent, in view of the paramount

importance to our children and the means of obtaining an education in Hebrew and German, it is therefore

Resolved that this meeting are of the opinion that a school room is a matter of great necessity and importance to the congregation and

Resolved that the Board of Directors in conjunction with a Committee of the congregation be authorized and requested to proceed forthwith to have such a school house erected on part of the vacant lot on Mt. Vernon Street adjoining the synagogue or anywhere else in the City they may see proper and that they be authorized to raise the means required for that purpose by loan or in such other manner as they see fit to devise."

During the illness of Dr. Jastrow, in the latter part of the year 1876, the congregation had in its pulpit, many distinguished visiting Rabbis. Among these were Rabbi M. Mielziener, B. Szold, H. Hocheimer, A. Huebsch, Emil G. Hirsch, and George Jacobs.

In April 1877, Mr. Levi Mayer was elected President of the congregation. At a special meeting held May 27, 1877, a committee was appointed for the purpose of considering the propriety of holding a Fair to improve the financial status of the congregation. It was proposed to have the Fair at the synagogue building and invitations were received from other congregations in the community inviting Rodeph Shalom to attend services at their houses of worship during the time of the Fair.

On January 29, 1878, a resolution was presented to the congregation, abolishing the custom of calling worshippers to read the Torah on the Sabbath and Holidays with the exception of boys who are Bar Mitzvah. It was recommended that these services be performed by the Rabbi and Reader. The question was submitted to Dr. Jastrow, as to whether he considered proper these proposed changes in the service and he submitted the following reply to the congregation.

"Opinion on the propriety of abolishing the calling up to the Sepher Torah (except Bar Mitzvahs)

1. Originally it was customary that those called up, read the section assigned to them severally, aloud before the whole congregation, an act which was at the same time an honor and a pious task, the performance of which only such would undertake as felt themselves fully prepared. When the ability of reading after the adopted rules of elocution, commenced to decrease among the people, the question arose as to the admissibility to the above mentioned honors, of those who were not quite able to read aloud but could follow the Hazan and read in a low voice after him. This question was repeatedly, in various countries and ages, decided in the affirmative, provided the one called up was able to read with the Hazan.

The following is the opinion of a great authority of the fourteenth Century, Rabbi Ascher ben Jechiel:

"Since not everyone knows how to read properly while there may be some thinking they can do so and feeling offended if not permitted to read without the aid of the Hazan; therefore has it been introduced that in all cases, the Hazan who was versed in the reading, should read. But, anyhow, he who is called up must read in a low voice with the Hazan, so that the blessing he pronounces should not be spoken in vain. But, whoever cannot read and is unable to follow the Hazan ought by no means be called up.

2. In the course of time even that requirement of being able to read with the Hazan, was silently dispensed with. The ability, however, of pronouncing the benediction (Berocho) in an intelligible and correct way, was never questioned, as it was a matter of course that whoever was called up, was able, at least, to meet that requirement.

3. From the above it is easy to conclude, that if the state of Hebrew Knowledge in a congregation is such as to make it questionable whether or no all those who are called up do really say the required benediction, and furthermore if there are persons who feel embarrassed when being called up, because they are placed in the dilemma either to refuse an honor bestowed upon him or to lend themselves to a sham; such a congregation has a right to follow analogous precedents and abolish the calling up to the Torah, *Whether that is the status of our congregation, it is with you to find.*

4. As the Minister interested in the peace of the congregation, I take the liberty of going beyond the limits of a

mere legal opinion, in offering the suggestion whether it would not be advisable to lay the question of abolishing the calling up, together with my above set forth opinion, before the next General Meeting of the congregation.

Yours most respectfully,

M. JASTROW RABBI

To the President and Members of the Board of Directors of the Congregation Rodef Shalom, Phila., March 7, 1878." The Fair which had been previously proposed was a great success and the congregation realized a net profit of \$24,000.00. The committee in charge of this successful enterprise was headed by L. Mayer and as he stated "If by our outstanding efforts we have established the permanent safety and security of our congregation against any contingency, we have completed our purpose and as our reward we will have the proud satisfaction of having done a noble work."

It was a noble work for the congregation which was impoverished in 1876 and 1877, to such an extent that it was necessary to reduce the salaries of Dr. Jastrow, Rabbi Frankel, and Mr. Engelke, who in March, 1867, had become the leader of the choir.

In 1878 the first suggestion of joining the then proposed Union of American Hebrew Congregations was submitted and presented to the congregation in the following report of Isaac Nusbaum.

"To the President and Directors of the German Hebrew Congregation, Rodef Shalom.

Gentlemen:

I have the honor to report that I have attended the special meeting of the Board of Delegates of American Israelites held in New York City on Sunday, Nov 25, 1877, for the purpose of taking into consideration the proposed Union with the Union of American Hebrew Congregations. There were about 36 delegates present representing about thirty congregations and charitable institutions and after a full discussion it was unanimously agreed that the proposed Union shall be formed. The Union of American Hebrew congregations composing the Board of Delegates to furnish

a membership of at least two thousand members and seat-holders. I recommend that our congregation at its annual meeting in April next, agree to said proposition as it will be advantageous to both sections. I would, however, call your attention to one section: (seventh) that it was understood that all congregations joining are to pay one dollar for each member and seatholder. I therefore recommend to insert a resolution not to make ourselves responsible for one dollar for each member and seatholder. You will receive a circular of the proceedings of the Board of Delegates of its meeting from Nov 25th to be laid before the congregation at its annual meeting which will explain more fully its proceedings.

Respectfully,

ISAAC NUSBAUM

Philad., January 29, 1878."

President Levi Mayer in his annual message of April 21, 1878, concerning the affiliation with the Union of American Hebrew Congregations, submitted the following report:

"I respectfully request your attention to the communication of the Rev. Dr. Jastrow and beg leave to add my recommendation that we join in the Union of American Hebrew Congregations with the provisions set forth in the resolution suggested by the Rev. Guseman. The object of establishing a Jewish college is an eminently fitting one and I am sure no one will begrudge the paltry expense required for a purpose so necessary to the interests of Judaism in this country.

The existence of a college for ministers under the auspices of the Union of the American Hebrew Congregations is one more reason why we should be in favor of such a consolidation. I therefore recommend, that the congregation at their annual meeting, pass the following resolution.

Resolved, that the Congregation Rodef Sholem, declare to the meeting of the Board of Delegates, to be held May 27, 1878, at New York, their willingness to join the Union of American Congregations, provided that the Laws of that Union be changed agreeably to the recommendations of the joint committee of Board of Delegates of the American Hebrew Congregations."

Referring to the school, the president said: "The School consists of three classes.

The first class is instructed by Mr. Cohen, number of pupils thirty.

The second class is instructed by M. Schlessinger, number of pupils, forty-four.

The third class is instructed by Mr. Strauss, number of pupils, forty, making a total of one hundred, fourteen scholars."

The resolution of the President was favorably received and it was decided that the congregation affiliate itself with the Union of American Hebrew Congregations.

In March, 1879, the Board of delegates of American Israelites was dissolved and they were formally succeeded by the Union of American Hebrew Congregations.

In the fall of 1879, the school consisted of one hundred and sixty-two pupils. There was a Confirmation Class and a Bible Class. This was the first Bible Class of the congregation of which there is any record. It consisted mostly of pupils who had been confirmed in previous years. The Bible class met every Saturday at the school house. The school occupied the property 838 North Fifth Street which had been rented in September 1878.

In 1879 David Teller was elected President of the congregation Mr. R. S. Schlessinger was elected assistant reader and teacher and it was his duty to attend services on Friday evenings and also attend prayer at the house of mourning.

In the same year it was decided in view of the fact that Mayer Sulzberger had served the congregation in years past as its counsel without remuneration, that he be considered and declared a seatholder of the congregation.

Morris Jastrow, the son of Dr. Jastrow who subsequently became librarian and teacher at the University of Pennsylvania, was elected as teacher of the school September 12, 1879. His brother Joseph Jastrow, now at the University of Wisconsin, also taught a class at the school in 1879.

An attempt was made to give a concert in March, 1882, for the purpose of raising funds to be utilized in improving the organ; but it was decided that, owing to the tax on the people due to the heavy Russian immigration and other needs, the concert be postponed.

At the meeting held in June, 1882, Dr. Jastrow explained to the congregation that it could, if it so desired, do away with the old mode of calling to the Torah and that such action would not be in conflict with the Jewish Law; but the resolution presented after his recommendation, was lost.

The trend seemed to be towards Reforming the ritual and on January 23, 1884, Dr. Jastrow sent the following letter to the congregation:

"To the Pres. and Board of Directors of the G. H. Congregation Rodeph Shalom.

Gentlemen:

In answer to your question as to what if any changes in the Purim ritual, I would recommend in order to make the same more attractive, I beg to propose the following:

On Purim night after the usual evening service in Hebrew, for which I would, if possible, have the assistance of the choir, the Book of Esther 'Megillah' should be recited in German or English respectively, to begin with chapter 3, verse 1, to be continued to chapter 9, verse 4; and after omitting verses 4 to 19 to be taken up again the first 20 of chapter 9 to the end of the book.

The preceding and following prayers for the Book of Esther shall remain the same as in Prayer Book, p 585.

For the morning service, I would propose no change except that the Book of Esther be recited in Hebrew from the third chapter to the end, the two first chapters being merely of an introductory nature.

Very respectfully yours,

M. JASTROW, *Rabbi.*"

On April 20, 1884, a resolution was adopted calling for the appointment of a committee to inquire into the propriety of withdrawing from the Union of American Hebrew Congregations. The committee consisted of Isaac Nusbaum, B. F. Teller,

Mayer Frank, and Simon Fleisher. They met and submitted their report on June 15, 1884. The report considered carefully the entire question. It called attention to the fact that the congregation had joined the Union of American Hebrew Congregations; that it desired to share in the support and control of the Hebrew Union College at Cincinnati with a hope that a standard of religious education and life for Jewish institutions might be established; and that the Jewish youth of America might be properly prepared for the ministry. The report states that the committee views with alarm the utterances of the President of the Hebrew Union College. It laid stress upon the necessity of a certain tone of reverence for ancient institutions and traditions; and emphasized the necessity of respect for the opinions and beliefs of others in all religious controversies. It complained particularly of certain controversial phrases by Isaac Wise, President of the College in the "American Israelite" such as "men of purely Jewish stomachs and unadulterated tastes" "Nobody has appointed those very orthodox critics, overseers of the kitchen or taskmasters of the stomach "The American Israelite does not deal in victuals."

They object to the statement made by Rev. Wise that "No Israelite in this country has written more than I have and no man's books and essays were read more by Jews and Gentiles, for which no man was more abused or more ignored, my best literary efforts as well as my lighter essays."

The committee recommended that the Congregation Rodeph Shalom withdraw from the Union of American Hebrew Congregations until such time as a better state of affairs may make it appear advisable to re-enter it. This recommendation was adopted by the Board of Directors and the congregation withdrew from the Union of American Hebrew Congregations.

In 1885 a proposition was received from the Congregation Beth El Emeth on the propriety of amalgamating that congregation with Rodeph Shalom. Satisfactory arrangements could not be consummated, however.

On November 29, 1885, at the suggestion of the Israelite Association it was decided to hold Friday evening services and Mr. Morris Jastrow was engaged for that purpose for the term of one year at a salary of \$200.00 per year, to act as assistant Rabbi and lecturer. He continued until December, 1886, when he requested to be released. This request was granted in March, 1887.

The congregation was invited to join the Jewish Theological Seminary in New York City. A meeting of the delegates was to be held on March 7, 1886, at the West Nineteenth Street Synagogue, New York City. A communication of Dr. Jastrow to the Board dated April 25, 1886, recommended the appointment of a committee to take into consideration the advisability of joining the Association.

"Gentlemen:

With reference to the appeal of the Seminary Association recently formed, to have its seat in New York, I take the liberty to propose that a Committee be appointed to take into consideration the advisability of joining the above Association on the part of your congregation as a Body, said Committee to report to the Board of Directors of your congregation at as early a date as possible, and said Board to be empowered to take such action in the matter as in their discretion may be deemed proper.

In proposing such action I start from the consideration that it behooves an influential body like yours to examine a movement of such vast import as the establishment of an Educational Institution for our future Ministers promises to be, and to join in it if security for a proper executor of the object in view can be had.

Your congregation cannot afford entirely to ignore an enterprise like this, nor can it enter any obligations before knowing the scope of what the starters of the movement mean to call a Rabbinical Seminary.

In order to decide on action or inaction in the subject before you, it is necessary to be well informed as to plans and prospects, and it is for this reason that I took the liberty of advocating the appointment of a committee as above.

With my best wishes for the continued success of all your
congregational deliberations,

I beg to sign, Respectfully yours,

M. JASTROW, *Rabbi*
of Congreg Rodeph Shalom"

In April, 1886, it became impossible for the Rev. Jacob Frankel to continue to officiate as "Hazan" of the congregation and in January of 1887 after he had served the congregation for thirty-nine years, the Rev. Jacob Frankel died. During the Civil War he had acted as Chaplain for the Northern Army and received a commission from Abraham Lincoln. His work can best be summarized by the clipping that appeared in one of the newspapers at the time of his death (January 15, 1887.)

"RABBI JACOB FRANKEL

Death of the Sweet Singer of Israel, of Sholom
Synagogue, Philadelphia

Rabbi Jacob Frankel the well known and highly esteemed Cantor (or reader) of the Rodef Sholom Synagogue at Broad and Mt. Vernon Streets, Philadelphia, was buried with the highest honor from the synagogue January 14, in which he had officiated for the last thirty-eight years. His favorite chair, pulpit and platform were deeply draped in black, the synagogue was thronged with sympathizing mourners who came from all portions of the city, to take part in the last ceremonies which were bestowed upon the grand old man, who through his genial disposition, beautiful voice and numerous admirers of all denominations. Sixteen of the oldest members of the congregation were selected as honorary pall bearers. The scene can hardly be described, when his remains were brought into the holy edifice. The choir sang some of his favorite hymns, being hardly able to restrain their deep emotions during the singing of the beautiful strains which were formerly accompanied by his clear and ringing voice. The Rev. Dr. Morais and Dr. Jastrow officiated. Space will or cannot allow enough praise which poured forth from the mouths of above divines, his old associates. The platform was graced with most of the prominent clergy of the city and the Board of the congregation.

Rev. Joseph Frankel was born in Grunstadt, Bavaria, July 5, 1808. He was educated in the schools of his native town, and became the assistant reader and member of the choir of the synagogue. His two brothers, Carl and Isaac, also were gifted with good voices. Carl possessed a strong deep basso and Isaac, baritone tenor. The three brothers in their early youth travelled through Germany, Alsace-Lorraine giving sacred concerts and the saying at that time was, the young Frankels are coining money. Jacob later on acted as assistant reader at the old Temple, at Mayance, on the Rhine.

From Mayance, he received a call from the Rodef Shalom Congregation, and landed in Philadelphia in the year 1848, which position he held up to his death.

In 1861 he received the commission of chaplain in the U. S. Army from Abraham Lincoln, which commission still adorns the walls of his home. He served in that capacity during the war, administering to the wants of the soldiers in the hospitals, then filled with dying and wounded heroes. His acts of kindness and personal charity will never be forgotten by those whom he, in their trials and sufferings, consoled, cheered and blessed with his genial presence. In 1866, a valuable solid silver tea set, ninety-six pieces was offered at raffle for the most honored and beloved Jewish divine in Philadelphia, the proceeds to be given to the now handsome Jewish Hospital at Olney Road in the suburbs of Philadelphia. His friends succeeded in making his majority, 6400 votes more than all the rest combined.

In May, 1871, the congregation presented him with a well fitted purse and sent him to his native country where he had the pleasure of meeting after many years of separation his brothers and old acquaintances. On his return a most sumptuous banquet and hearty welcome were extended to him. His children all possess some of his musical talents. His youngest daughter, Rosa, who graced the choir as soprano, has a sweet and well educated voice, his son Zachariah also possesses a good baritone voice, and his youngest son, Max, who for the last three years has been a resident of our city and well known to the musical-loving public of Scranton, and who it is rumored is at present engaged in composing a comic opera in three acts.

The Rev. Jacob Frankel left to his children a lasting monument of which they may feel proud, and the name of

Jacob Frankel will for many years be remembered by all those with whom he came in contact."

Rabbi Frankel was succeeded by the Rev. Solomon Kauffman as reader and teacher, an interesting figure in the life of the Congregation.

A request was made to Dr. Jastrow in October, 1886, asking him to give more prayers in German and English in place of Hebrew on Yom Kippur that the prayers might be better understood by the members.

At the meeting held in June, 1887, the committee on school was instructed to coöperate with the Rev. Dr. Jastrow to prepare rules and regulations relating to the Confirmation of the children attending the Doctor's class. In December of 1887, Dr. Jastrow was requested to deliver his lectures in German and English alternately at the Saturday Services.

An interesting report by David Teller, President of the Congregation concerning the school house, was submitted on April 4, 1888.

"To the Members of the Congregation Rodef Sholom

Gentlemen:

Thankful to our heavenly Father for the success and advance of our Congregation during the past year, I take great pleasure in greeting you on this anniversary.

The year just closed has been the most successful one in our history. We have erected a school house at a cost of about \$32,000.00 which with the exception of \$8000.00 has been paid for and it is to be hoped that this indebtedness will be liquidated in the near future; the Building is thorough and complete of light, heat, ventilation, and all other necessary comforts and conveniences, the best evidence of which is the largely increased scholarship and the delight of the children in their attendance. A great forward movement has been made by the change of English and German services in addition to the Hebrew alternately on the Sabbath.

The attendance has increased, and it is to be hoped that the change introduced will continue to attract more of the younger generation to the Divine Services held at the

Synagogue. The health of our beloved Rabbi, thank God, has improved, he has at all times been enabled to officiate at Divine Service at the Synagogue; has been extremely fortunate in securing the services of the able Reader and Teacher, Rev. S. Kaufman, both in the synagogue and school. His services have given the utmost satisfaction. I would recommend that he be reëlected for a term of five years.

To the Committee on Fair and to the Ladies and Gentlemen who have rendered their valuable services we owe our best thanks, the handsome amount realized largely aided in relieving the congregation of the indebtedness for the school house, and would be proper to send a recognition to all who assisted in the great success of the Fair. It has been often difficult to secure a quorum at meetings of the Congregation; and would suggest that the Constitution be so amended as to permit seat renters to become members of the Congregation. At present only seat owners are eligible to membership.

We have been solicited to join the Jewish Theological Seminary the object of which is to educate persons who desire to become Rabbis and Teachers for the Jewish community of the United States; I would recommend to the Congregation to join the Association.

And our Constitution provides for the formation of a society by the sons and daughters of members and seat-holders, the object of which shall be for the promotion of the religious interests of the Congregation.

I would suggest that our young ladies and gentlemen form such association. The Congregation will always be ready to assist them in every way possible, by the use of the meeting room at the school house and otherwise.

Our seat holding has materially increased during the past year and I feel satisfied that with the able teachings of our beloved Rabbi and the excellent services of our Reader, that this will continue.

Respectfully submitted,

DAVID TELLER, *President.*"

The report also contained the recommendation that they join the Jewish Theological Seminary Association.

The completion of the new school building was a matter of general rejoicing as the teachers were given an opportunity to instruct the children in a building erected especially for school purposes.

This action of the Congregation obtained for it a merited reputation among the Jewish Congregations in the country, for very few could boast of such an elaborate institution of learning. The building lightened the task of maintaining order and discipline and also gave the Congregation an opportunity to conduct Sabbath afternoon services in which the children actively took part. An opportunity was also given for sermonettes by the Rabbi and by the teachers.

A second Fair held by the Congregation at the Broad Street Synagogue was also successful. It was held from November 1, 1887, to November 21, 1887, and over \$9000.00 was realized. At this time the Friday evening services were held at the school house under the auspices of the Jewish Cultural Association and the Secretary of that Association in September, 1891, sent to the Congregation the following letter:

"Mr. David Teller, President Congregation Rodeph Sholom
Dear Sir:

At a meeting of the Board of Directors of the Jewish Culture Association of the Congregation Rodeph Sholom held on Sunday last, it was resolved to refer the question of the further maintenance of the Friday evening services to the Board of the Congregation. It was the sense of the meeting that the services could no longer be successfully maintained at the School House under the auspices of the Association; and that unless it were found feasible to hold them at the Synagogue, they should be discontinued.

I was authorized to request you to lay before the Board of the Congregation at its next meeting this question, and to beg the favor of a reply as to the conclusion of the Board with regard thereto.

Yours truly,

D. W. AMRAM, *Sec'y.*"

About the time of the celebration of the Twenty-fifth Anniversary of Dr. Jastrow's service, in October, 1891, a movement

was started for the purpose of securing an English speaking Assistant Rabbi. A committee was appointed to inform Dr. Jastrow that the Board recognized the necessity of an Assistant Rabbi and suggested that efforts be made to secure one for the Congregation.

Dr. Jastrow informed the committee that he fully appreciated the situation; but advised that no action be taken until the Annual Meeting of the Congregation.

It was at this time that the Congregation began to emerge from its Orthodoxy to a more liberal Judaism and the most important feature of its history from this period on is the conflict caused by the desire of many to abandon the strict Orthodoxy of its service, customs, and ritual, over against the feeling that existed among many other members, that the Congregation should remain Orthodox.

On December 8, 1891, Charles Hoffman offered a resolution which was adopted by a vote of fifty to twelve reading as follows:

"The Congregation Rodeph Sholom at a special meeting of its members and seatholders approve of the resolution to secure an associate Rabbi and authorizes its Board of Directors to take the necessary steps towards securing a proper incumbent of that office.

It desires at the same time to re-affirm its adherence to those true principles of Judaism for which it has always stood and which have been inculcated for the past twenty-five years by its esteemed Rabbi.

Its action in creating the Office of Associate Rabbi is due solely to the determination to widen the scope and the spread of those doctrines which it believed to be the true expression and sound foundation for the perpetuity of Judaism and of the true progress and happiness of Jews.

In the selection of an incumbent of the office thus created, it shall seek one who will consistently, energetically, and harmoniously carry forward the principles and observances of true Judaism as represented and developed in this Congregation."

On September 19, 1892, Dr. Henry Berkowitz was elected as Rabbi to the Congregation. Five days prior thereto, on September 14, 1892, a committee of three waited on the Rev. Dr. Jastrow for the purpose of ascertaining whether he would retire from his position as Rabbi of the Congregation. The committee on that date and with the consent of Dr. Jastrow, presented the following resolution:

"Whereas: after twenty-seven years of continued and arduous labors, devoted zealously to the welfare of Judaism and to the upbuilding and prosperity of the Congregation Rodef Sholom, the time has now come when because of weakened physical strength, it was deemed fitting to relieve our esteemed Rabbi Rev., Dr. M. Jastrow of the duties devolving upon him, and of placing the burdens upon younger shoulders; and

Whereas: this Congregation desires to express its appreciation and gratitude for the work that he has done for it, and their continued confidence and adherence to the principles of our faith of which our esteemed Rabbi has been for so many years the exponent, therefore be it resolved:

That the Rev. Dr. M. Jastrow be and is hereby made Rabbi Emeritus of the Congregation at a salary of \$4000. per annum during his life."

The election of Dr. Berkowitz was a turning point in the history of the Congregation.

CHAPTER VI

THE MINISTRY OF DR. BERKOWITZ

With the arrival of Dr. Henry Berkowitz, a new spirit permeated the religious life of the Synagogue. The Congregation that had for almost a century upheld the form as well as the spirit of traditional Judaism, began to feel the full force of the liberal movement. It was Dr. Berkowitz who made of it, a Reform Congregation. It is true that here and there throughout its entire history, there had been hints of a yearning for change; but these yearnings never materialized until this graduate of the Hebrew Union College began the spiritual leadership of Rodeph Shalom. His election caused a tremendous amount of enthusiasm and his inauguration was celebrated on the first Friday evening in December 1892. The following February, the Rev. Loewenburg was elected as reader and teacher of the Congregation.

Immediately upon the arrival of Dr. Berkowitz, changes in the form and spirit of worship were made. It was, for instance, decided that Services on the second day of the New Year be held at the school house instead of at the Synagogue. Here we have the beginning of the drift from the old traditional customs.

It was not easy for the Rev. Dr. Jastrow to relinquish control of religious matters in the Congregation. We can well appreciate his feelings as he marked the changes in the religious life of the Congregation. Several efforts were made by him to prevent the introduction of extreme reforms and on occasion, he gave vent to his feelings in the public press, with the result that in 1894, it was necessary for the Board to write to him and to ask him to refrain from publishing articles in the press that might create strife in the Congregation. The pulpit of the Congregation had passed to his successor; but it was not an easy task that Dr. Berkowitz faced, in presenting and effecting changes in the religious life of the Congregation.

In April 1894, it was definitely decided to abolish the teaching of German in the Congregational school and at the same meeting the Board first recognized the value of keeping its records intact. The Directors were instructed to find a suitable place to deposit its records. Their importance for future study was realized.

In 1894, Lee K. Frankel was elected Secretary of the Congregation. At the request of Dr. Henry Berkowitz a telegram was sent to the Union of American Hebrew Congregations for the purpose of expressing the sympathy of the Congregation with that movement. The Congregation also appropriated a sum for the purpose of having Dr. Berkowitz's lectures printed.

An effort was made to discontinue the Friday evening services on account of the poor attendance. A vote was taken at the meeting of December 1894 and it was decided to continue them for the present. Dr. Berkowitz began to take a definite and very active part in the religious affairs of the Congregation. He suggested raising the standards of instruction necessary for Bar Mitzvah and also suggested the organization of a children's choir. He soon organized "The Rodeph Shalom Institute," a forum conducted by the younger persons of the Congregation. Perhaps the most important action taken by the Congregation so far as its religious status was concerned, was that taken at the meeting of June 4, 1895.

It was at this time, a communication was received from M. A. Hess, expressing his gratification with the new Union Prayer Book. The matter had been referred to a committee and it submitted the following report to the Congregation:

"Phila., June 4, 1895

To the President and Members of the Board of the Congregation Rodeph Shalom.

Gentlemen:

The Committee on Divine Service beg leave to report that the Union Prayer Book, edited and published by the Central Conference of American Rabbis, was in the name of that organization, presented to your committee by our

Rabbi, and taken into earnest and serious consideration, with a view of its adoption.

For this purpose, a special service was held on Friday evening, May 31, in order to give the members an opportunity of examining the book, and observing its practical use in the house of worship.

They beg leave to recommend the same to your honorable body and request that you will recommend it to the Congregation, and for this purpose they suggest a special meeting be held at an early date, in order to enable our Rabbi, Reader and Choir, to prepare during the summer months, so that the Prayer Book can be used with the beginning of the New Year.

Respectfully submitted,

(signed)

H. B. BLUMENTHAL

B. F. TELLER

CLARENCE WOLF

EDWARD WOLF

CHAS. HEIDELBERGER"

The report of the Divine Service committee was accepted and the resolutions contained therein were adopted. It was decided to call a special meeting of the Congregation for Tuesday, June 11, 1895, for the purpose of taking action upon the adoption of the Union Prayer Book. The Congregational meeting took place on this date; and the Chairman declared that the purpose of the meeting was whether or not, the Congregation should adopt the Union Prayer Book. A communication was received from Dr. Jastrow opposing the adoption of the Prayer Book. However, upon the motion of Clinton O. Mayer, it was decided to adopt the recommendation of the Board of Directors and to adopt the book. A heated discussion followed participated in by the following: Messrs. Charles Hoffman, Saller, Schloss, Leo Loeb, Louis Mayer, and Simon Miller; most prominent in the discussion was Charles Hoffman, who advanced reasons why the book should not be adopted. Dr. Berkowitz was then called upon; and in spite of the efforts of Mr. Hoffman, to have the matter postponed, a vote was taken and the motion carried. With this action the Congregation

definitely placed itself among the ranks of the Reform Congregations of the country. This matter is given in full because it marked the definite break with its past. The Union Hymnal was adopted two years later.

At the meeting October 1895, Charles Hoffman resigned as a member of the Congregation. The Congregation still continued to send the donation to the Jewish Theological Seminary; but it again actively affiliated itself with the Union of American Hebrew Congregations.

At the annual meeting of the Congregation held in October 1896 Benjamin F. Teller became President.

In January 1897, the formation of a Junior Congregation was placed in the hands of a finance committee with instructions to develop it to the fullest extent. A step in this direction had been taken three years prior to this when Simon Miller offered the following amendment to the Constitution:

"As soon as practicable there shall be formed an association composed of the sons and daughters of the members and seatholders of the Congregation. The object of such an association shall be the promotion of the religious interests of the Congregation. Such association shall be entitled to elect three male members to the Board of Directors."

In 1897 the Board agreed to support the newly organized Choral Society under the leadership of Samuel Herrman and it also decided to support the Jewish Chautauqua; and at the same time complied with the request from the National Farm School to assign it seats in the Synagogue on the evenings of the holidays.

In January 1898 Dr. Berkowitz outlined the plan he had in mind for commemorating the celebration of the One Hundredth Anniversary of the Congregation. This consisted in the main of a Memorial Endowment Fund which fund was to consist of all bequests legacies, and donations made to the Congregation in memory of deceased benefactors with the understanding that the interest of the fund was to be used for Congregational purposes. Of course upon the assumption that the Congrega-

tion was organized in 1800 it was decided to celebrate the One Hundreth Anniversary of the Congregation in November 1900. It was Dr. Jastrow who in 1895 suggested the publication of the Congregational history. Elaborate plans were made for the purpose of celebrating the centennial of the Congregation. The Centenary was celebrated in a fitting manner and was participated in by the Rabbis of the various Congregations in the City, including the Rev. Eichler, Dr. Greenstone, Dr. Krauskopf, Dr. Levy, Dr. Armhold, and Rabbi Henry Ilowizi of the Adath Jeshurun Synagogue. The history however was not written and it was decided that this history should be referred to the young people of the Congregation who were to make it their work.

At a meeting held Tuesday evening, December 8, 1900, at the school house of the congregation, resolutions were adopted whereby the young people of the Congregation assumed the responsibility of writing the history. Unfortunately the history was not written and thereby the opportunity of receiving first hand information from the older members of the Congregation was lost.

Upon the occasion of the death of Dr. Wise, a special meeting of the Congregation was held on Wednesday, March 28, 1900. Resolutions were adopted instructing Dr. Berkowitz to proceed to the City of Cincinnati in order to represent the Congregation at the funeral of that venerable leader and champion of Judaism. At the meeting held on January 2, 1901, the Congregation definitely established itself as a Reform Congregation when a communication was received from the Union of Orthodox Congregations asking for the appointment of delegates to a conference. The Congregation decided that inasmuch as Rodeph Shalom was a member of the Union of American Hebrew Congregations, it could not consistently join the Union of Orthodox Congregations. This was the final step in the separation of the Congregation from its Orthodox affiliations with the exception of its contribution to the Jewish Theological Seminary.

Upon the death of Max Friedmann, a special resolution was

presented by the Congregation on May 9, 1901, expressing its profound sorrow at the loss of one who had ministered faithfully to the Congregation as a member of the choir for twenty-eight years.

Dr. Berkowitz undertook a Union of the Philadelphia Congregations and an interesting plan of organization was submitted to the various Congregations and adopted by them. This plan called for an expression of the sentiment of devotion to the common cause of Judaism on the part of all engaged in its interests in the City of Philadelphia. It called for the creation of a Bureau of Information for the compilation of data regarding Israelites in the City, their numbers, their congregational affiliations or lack of such, provisions for religious education, and other information such as the growth of population, immigration, etc. It further stressed the necessity for increasing the number of Jewish religious schools by the creation of such schools and by furthering the Jewish and Educational needs of the Jews in public institutions. The organization was to become the representative organ of the Jewish congregations in all public undertakings or functions in which the interests of Judaism were to be served.

On October 13, 1904, Dr. Jastrow died. His funeral subsequently took place from the Synagogue itself. His death was lamented not only in the community, but throughout the country, and expressions of condolence came to the Congregation from far and near; from Congregations and institutions; through the press and the pulpits of the land; through letters and telegrams; all voicing the highest sentiment of appreciation of the life and labors of Dr. Jastrow. The Congregation appreciated the fact that his career is imperishably woven into the history of Judaism during the latter part of the Nineteenth Century. His undertakings and achievements are chapters in the annals of his people and the Congregation felt, they could not be limited to the mere records of Congregational activities. The whole country regretted the loss of this scholar, whose devotion in behalf of the oppressed and suffering never failed.

For thirty-seven years, he had guided the Congregation; leading it out of its formative period, making of it a potent force in American Jewish life; and particularly in communal enterprises of religion and charity. In the resolution adopted, the inherent debt of the Congregation and the Community to Dr. Jastrow was well expressed. No finer tribute was paid to him than that, when in 1883, his old Congregation in Warsaw twenty years after his departure, sent him a long congratulatory address and a silver tea service for the purpose of testifying that "We want to give you proof of the affection which your faithful friends here bear to you as they did twenty years ago when you still dwelt among us and worked so beneficently."

Three great literary undertakings with which his name will ever be associated are the Dictionary of the Talmud, the Jewish Encyclopedia, and the modern translation of the Bible. The Dictionary of the Talmud was the result of twenty-five years of constant labor and is the outstanding dictionary of its kind. It is interesting to note that the school children of the Congregation in the year 1899 contributed a sum of money to the subscription necessary to make possible the publication of this work. He was also editor of the Department of Talmud of the Jewish Encyclopedia. Only three volumes appeared before his death. Likewise, he was connected with the Bible translation undertaken by the Jewish Publication Society of America. He was a great scholar and an ardent lover of his people.

When the Jewish Theological Seminary was reorganized, the Congregation continued their membership and at its meeting of March 1, 1904, it was decided to continue the membership of the Congregation in the Seminary as heretofore.

Upon the death of Benjamin F. Teller on July 15, 1904, Emil Selig became President of the Congregation.

At the annual meeting held in October 1904, the suggestion was made that an Assistant Rabbi be obtained and an attempt was also made to organize a Congregation in the Southern Section of the City and for this purpose, Rabbi George Zepin of

the Union of American Hebrew Congregations, addressed the meeting of November 1, 1904.

At the meeting of January 10, 1905, the committee on chanting submitted the following resolution:

Resolved: That it is the sense of this Congregation that Chanting shall be a feature of the Services.

Resolved: That the contract of the present Cantor be continued for a final term of one year from the expiration of his present contract.

Resolved: That the Board of Trustees be requested to take steps to procure as Cantor, a man capable of assisting at Services and in the School (particularly in Hebrew instructions).

Resolved: That a copy of these resolutions be sent to every member of the Congregation at least ten days before the meeting at which this report be acted upon.

Resolved: That the President of the Congregation be requested to call a special meeting of the Congregation for Tuesday evening, January 10th, 1905.

As this is a matter of great importance, upon which the sentiment of the Congregation should be fully expressed, it is earnestly urged that all the members attend.

By order of the President."

Morton Hecht became cantor of the Congregation. He was later succeeded by David Berkowitz.

In October, 1905, David Teller died. For half a century he had been identified with the Congregation; he was a member of the Board of Directors for a great many years; and was keenly interested in its educational activities.

Benjamin F. Teller, died on July 15, 1905, and bequeathed the sum of \$50,000.00 to the Congregation for the purpose of building a school house. The bequest having been made within one calendar month of his death was void. Mrs. Teller, however, decided to carry into effect the intention of her husband, and on January 4, 1906, she notified the Board of Directors to that effect. The Congregation expressed its deep appreciation of the action of Mrs. Benjamin Teller in thus permitting the erection of the memorial to its former President.

The school house, known as the "Benjamin F. Teller Memorial School House" was erected at the corner of Broad and Jefferson Streets and the dedication of the Chapel took place on Friday, March 20, 1908. The new school was formally opened the following Saturday.

On June 2, 1908, Rabbi Eli Mayer was elected as Assistant Rabbi and teacher of the Congregation. He continued in office for a period of ten years and those years brought him into intimate relationship with the members and the community. He was a remarkable personality, a fine preacher and teacher; and was especially interested in the Junior Congregation. The boys' choir instituted by the Congregation was entirely of his own creation.

On June 22, 1910, a meeting was held for the purpose of considering a proposed amalgamation with the Congregation Adath Jeshurun. It was felt that such an amalgamation would be highly advantageous not only for the possibilities of augmented work; but as a fine example to other Congregations. There were several difficulties such as location and name. The matter was carefully considered by the Congregations; but the proposition never materialized into fact.

The Congregation continued its active participation in the affairs of the community, and contributed the sum of Five Hundred dollars towards the Bible Fund of the Jewish Publication Society; and appointed delegates in March 1911, for the purpose of attending a community meeting to be held at Touro Hall, for the purpose of organizing the Jewish community of Philadelphia.

In December 1911, Dr. Berkowitz reported the formation of an organization of young people of the Congregation to conduct Friday evening Services at the Benjamin F. Teller Memorial School House and also on the high Holidays. The Junior Congregation immediately organized a choir for the services proposed in the school house of the Synagogue. The first Holiday services of the Junior Congregation were held in September

1912. This was followed by a reunion of all the young people of the Congregation.

In October of 1912, Albert Wolf succeeded Emil Selig as President of the Congregation

By the latter part of December 1913, the Junior Congregation had extended its activities to include a series of night classes in various subjects at the school house, for the benefit particularly of Jews in the Northern Section of the City. They also endeavored to establish a Settlement House. The Sisterhood of the Congregation had become active and instrumental in Synagogue welfare. It busied itself making many practical suggestions concerning the conduct of the Sunday-School, the Service itself, and with many other innovations looking toward the comfort and convenience of the worshippers. For instance, in 1918, it was instrumental in having a weekly leaflet sent out to the Congregation advising the members of its activities. It also took upon itself the celebration of Dr. Eli Mayer's Tenth Anniversary.

In 1917, in cooperation with the Department of Synagogue and School Extension, the Congregation undertook welfare work for Jewish soldiers quartered in Philadelphia, for the purpose of providing harmless amusement for their leisure hours and further to provide religious services both on regular and special occasions. The Synagogue was kept open daily from twelve to one for public services. Later an endeavor was made to conserve coal during the winter by holding union services with Keneseth Israel.

In 1917, the school had an enrollment of almost four hundred pupils and an attempt was made at this time to obtain a teacher for the purpose of teaching Social Service; but the suggestion was overruled owing to the belief that the time to be devoted to Social Service could better be used for subjects of Jewish interest, such as Jewish history, Jewish literature, and the Hebrew language.

In October 1918, Rabbi Eli Mayer resigned from the Congregation to accept a position with the Congregation Beth Emeth,

Albany, New York. The pulpit of this Congregation was at one time occupied by Rabbi Isaac M. Wise.

In January of 1919, Dr. Harry Ettelson, formerly of Hartford, Conn., a scholar of note, was elected Associate Rabbi. He was reared in Mobile, Alabama; and received his early education there. He graduated from the University of Cincinnati with Phi Beta Kappa and other honors and was the valedictorian of his class at the Hebrew Union College. He did Post-Graduate work at Chicago University and at Yale; and from the latter institution received his Doctor of Philosophy degree in 1916.

His first position as rabbi was at Fort Wayne, Indiana, where he was active in all civic affairs. He was next called to the pulpit at Hartford, Conn. He organized there the United Jewish Charities, was chairman for several terms of the Juvenile Commission of the City of Hartford and on the Executive Board of various charitable and civic organizations. During the War he served as Volunteer Camp Chaplain at the Naval Training Station at Pelham Bay and took active part in all War work.

In 1919 he accepted the call as associate-rabbi to Dr. Henry Berkowitz and in 1921, on Dr. Berkowitz's voluntary request to be made Rabbi-Emeritus, Dr. Ettelson was elected his successor. Dr. Ettelson gave special attention to the Religious School, re-constructing its curriculum and re-organizing it on various lines. He likewise re-organized the Junior Congregation and introduced the larger Holy Day Annex Services, held at Mercantile Hall. He initiated the special Children Services on Yom Kippur and brought about the holding of Joint Confirmation Receptions and furthered other departments of Congregational activity. The pageant "The Fantasy of Days" was written by him for the Rodeph Shalom Sisterhood. He took part in the various Jewish communal activities, was one of the Vice-Chancellors of the Jewish Chautauqua Society, president for two terms of the Philadelphia Board of Jewish Ministers, was one of the organizers of the Pennsylvania Federation of Religious School Teachers, was a member of the Editorial

Board of the Jewish Publication Society and participated in various other phases of the community life. In December of 1924, he tendered his resignation as Rabbi of Rodeph Shalom to accept the pulpit of Congregation Children of Israel, Memphis, Tenn., where he is at present located.

Dr. Ettelson has been a frequent contributor of prose and verse to different Jewish periodicals and his scholarly volume on "The Integrity of I Maccabees" was recently published by the Yale Press. He has also translated a number of poems from the Yiddish and Hebrew.

In accordance with the suggestion of the Sisterhood, it was decided to have the annual meeting of the Congregation in the form of a dinner; and in February 1920, the Congregation celebrated the Fiftieth Anniversary of the occupation of the present building. This event was celebrated by the installation of a new organ.

In 1920, a leave of absence was granted to Dr. Berkowitz on account of ill health. He tendered his resignation and as already stated, was elected Rabbi Emeritus of the Congregation, on October 18, 1921.

The following resolution presented by the Congregation on October 1921, on the Disarmament Conference is of interest.

"October 24th, 1921

RESOLUTION ON THE DISARMAMENT CONFERENCE

The members of Congregation Rodeph Shalom (Seek Peace) in Annual Meeting assembled in the City of Philadelphia, Pa., this 18th day of October, 1921, herewith record their unanimous and heartfelt commendation of the action of President Harding in calling the International Conference on the Limitation of Armaments, to be opened at Washington, November 11th, "Armistice Day."

The founders of this Congregation, nearly a century and a quarter ago, in selecting as its title: *RODEPH SHALOM* "SEEK PEACE!"—indicated their purpose to emphasize the sublime ideal of peace first proclaimed by the great Hebrew Prophets, Isaiah and Micah.

We in our turn give expression to our fervent joy and gratitude that the age-long vision of Israel has now become the practical concern of the world's greatest statesmen.

THEREFORE, BE IT RESOLVED, That we urge upon the Delegates to this Conference our earnest conviction that it lies in their hands to make their session the noblest event in history. We plead with them to heed the pitiful call of the peoples of all lands, suffering the woeful effects of the World War and to redeem the pledge that this last would indeed be the "War to end War."

We ask that every mere political, diplomatic, and selfish interest be over-leaped and a sincere effort made to formulate an agreement for disarmament and the reference of all international differences to the arbitrament of the International Court whose establishment is already assured.

RESOLVED, That these Resolutions be forwarded to President Harding and the American Delegates to the Conference.

In May 1922, a communication was received from the President of the Union of American Hebrew Congregations inclosing a printed copy of a proposal of Stephen Wise for the establishment of another school for the training of men for the Reform Jewish Ministry. The Congregation resolved that it would give its entire support and cooperation to the Union of American Hebrew Congregations and to the Hebrew Union College. At the same meeting a committee was appointed to investigate various possibilities for the purpose of filling the position of Assistant Rabbi. Rabbi Ferdinand Isserman was chosen as Assistant Rabbi of the Congregation. Shortly after his arrival he undertook the installation of the Rodeph Shalom Centre, which Centre was to have: First, a course in Jewish Studies, including History and Current Events; Second, a Literary Circle or Club, and Third, a Dramatic Circle or Club. The Board approved this plan and it was set in operation and functioned for a short time.

In commemoration of its Tenth Anniversary, the Sisterhood of the Congregation on December 7, 1922, redecorated the vestry of the Synagogue. This was done with the appreciation and thanks of the Congregation.

On April 3, 1923, Charles Edwin Fox, who in 1905 had been a teacher in the School, was elected to succeed Albert Wolf upon his resignation as President of the Congregation. At the same time, Gordon A. Block succeeded Penrose Fleisher as Vice-President of the Congregation.

A movement toward instituting a suburban Sunday School was inaugurated in October 1923, when a communication was sent to the Board stating that a number of families, members of both Keneseth Israel and Rodeph Shalom Congregations, residing in the suburbs of Philadelphia desired a Sunday School organized; and asked the cooperation of the Board. While no definite action has ever been taken in this matter it represents an interesting step in the development of the Congregation's Sunday School.

In October of 1923, another organization known as the "Men's Club" came into being. Its first President was Philip Sterling. It began with a membership of 237 and, as stated by its President, in the course of time, it is hoped it will increase the social unanimity and cohesion of the members of the Congregation. Both the Sisterhood and the Men's Club represent developments in Synagogue life which are comparatively new and which have already proven their worth by having become valuable adjuncts in the consummation of the work of the Rabbi and the Board.

Dr. Henry Berkowitz died on February 7, 1924; and his loss was a great one to the Congregation. The communication received from Rev. W. F. McMillan of the Central North Broad Street Church, which occupied a building adjacent to the Rodeph Shalom Congregation is of special interest.

Rev. Dr. H. W. Ettelson
1505 Diamond Street
Philadelphia, Pa.

"February 13, 1924

Dear Dr. Ettelson:

At a meeting of the Session of the Central North Broad Street Presbyterian Church held on Sunday, February 10th, 1924, it was unanimously resolved that the fraternal greet-

ings, the sincere sympathy and condolences of the Session and Congregation of this Church be extended to the officers and members of the Congregation Rodeph Shalom in the great loss sustained by them in the death of one who, for so long a time, ministered to that Congregation, the Rev. Dr. Henry Berkowitz.

It is needless for us, out of our lesser knowledge, to attempt any eulogy or evaluation of the life and worth of such a man to those who knew him so intimately and so well, though we are assured that your loss is shared by every one interested in the uplift and uplook of humanity.

But it is rather on the ground of the peculiar amity and esteem that has grown so steadily during the years in which our two Houses of Prayer have stood and our two Congregations have worshipped God, side by side, that we offer this word of assurance that the Providence that touches your hearts so deeply, strikes also a responsive chord in our own.

Clerk of Session
GEO. H. DUNLAP"

Pastor
W. F. McMILLIN

The Congregation presented the following resolutions:

"It is with the sense of desolation that children feel who have lost a guide and protector, that we here record, to be written into the minutes of Congregation Rodeph Shalom, the grief which all of us must inevitably experience at the passing on of that inspired leader and spiritual guide, for over twenty-five years—

DR. HENRY BERKOWITZ

In his hands our destiny seemed firm and secure, and whatever this congregation shall have achieved in that time becomes part of the monument which he carved out for himself.

And since the Almighty, in his infinite wisdom saw fit to take him from us, let it here be also recorded that this congregation offers a prayer of gratitude that he was gathered to his fathers before time could dim his vision, becloud his faculties, consume his energies or lay him low on a bed of suffering.

For Dr. Henry Berkowitz joyed in living to the utmost, for such was the warmth of his nature and so happily had

so many of his plans and purposes been consummated. "I thank God, with a fervent heart, that I have been blessed with the joy of seeing the fruition of many of the hopes and dreams I have cherished during my active years of service." Thus he wrote just a short while before he finally dropped his virile pen, so often enlisted in the service of any cause that seemed to him just and good.

And this congregation must also have record of its gratitude that it was vouchsafed to them for twenty-five years to have their pulpit blessed with the vital figure who combined in himself the qualities of friend, humanitarian, preacher, teacher, author; "his own life, his best sermon."

Sympathetic, companionable, sincere; eager and unselfish, unshaken in his devotion to religion, education and the humanities, rock-firm in his battle for right and decency and civic virtue, yet antagonistic in the superlative to bigotry or fanaticism, the influence of Henry Berkowitz shall be potent to guide and inspirit and cheer us through the imperishable quality of his soul long after the mortal and lovable figure of smiles and heartiness shall be dust.

And she who shared his labors and hopes and aspirations so wholeheartedly will, in reading this, again realize the supreme love that he inspired in this, his congregation, which he served so long and devotedly.

His good works are his best epitaph.

ESTHER DAVIDSON
Secretary

CHARLES EDWIN FOX
President

Dr. Henry Berkowitz was born at Pittsburgh, Pennsylvania, March 18th, 1857; graduated Pittsburgh Central High School, 1872; attended Cornell University 1872-73. Graduated at the University of Cincinnati, 1881, and as a Rabbi at the Hebrew Union College, Cincinnati, 1883; received degree of Doctor of Divinity, 1887. He held the positions of Rabbi at—Sha'are Shamayim Congregation, Mobile, Ala., 1883-88; Benai Jehuda Congregation, Kansas City, Mo., 1888-92; Rodeph Shalom Congregation, Philadelphia, Pa., December 1892-1921.

He was a member of the first, or pioneer class of the Hebrew Union College and the first of the Alumni to be appointed a

member of its Board of Governors; also the first President of the Alumni Association. He was a member of the Publication Committee of The Jewish Publication Society of American from 1893 till his demise; one of the founders and first secretary of the Central Conference of American Rabbis—1889. He held various executive offices in that organization, serving as one of the compilers of the Union Prayer Book, chairman of the committee which issued the "UNION HAGADAH" and also the "Book of Prayers for Private Devotion." While in Mobile, he instituted the Humane Movement for the Protection of Children and Animals from Cruelty. While in Kansas City, he organized the first Bureau of Charities and was appointed by the governor to represent the State of Missouri at sessions of the National Conference of Charities and Corrections.

In 1893, he called into being the Jewish Chautauqua Society of which he was the Chancellor. He had travelled extensively, lecturing and organizing in all parts of the United States. In 1904, he visited England, on invitation, to address the Summer meetings held at Ramsgate under the auspices of the Union of Jewish Literary Societies of Great Britain. In 1912, he instituted the Correspondence School Course of the Chautauqua, for the study of Jewish subjects and the education of Jewish teachers. In the summer of 1914, again at the invitation of the Union of Jewish Literary Societies, he addressed Jews College, London; also the Jewish Historical Society at London University. In 1918, he delivered a course of lectures at the Hebrew Union College, Cincinnati, Ohio, on "Some Intimate Glimpses of the Rabbinical Career."

In Philadelphia, he had been a leader in all Jewish Communal movements, religious, educational and charitable. He held many appointments on important civic committees, such as "Founders Day," "Child Welfare," "Sane Fourth of July," and the Playground Association, of which he was an Honorary Vice President since its organization. In 1912, he was appointed by the Mayor of Philadelphia as a member of the Vice Commission, making an official visit during that Summer to Great

Britain and the Continent and presenting a report embodying the results of his investigations. He served as a member of the Board of Recreation of Philadelphia, 1914-18.

The published works of Dr. Berkowitz are: "Bible Ethics," 1883; "First Union Hebrew Reader" and "Second Hebrew Reader," 1883; "Judaism and the Social Question," 1888; "The Pulpit Message," beginning 1892 and being a series of lectures, sermons, and addresses; "The Open Bible," 1896, a guide to reading the Scriptures; "Kiddush, or Sabbath Sentiment in the Home," 1898; "The New Education in Religion" (2 vols.), 1913; "Intimate Glimpses of the Rabbi's Career," 1921. He contributed many papers to the various Jewish and Secular Journals, including the International Journal of Ethics, the London Jewish Quarterly Review, the Sunday School Times, The Menorah Magazine, The Biblical World, etc. The last of these, "Intimate Glimpses of My Book Friends" appeared in the Hebrew Union College Monthly, 1923.

A movement was started at this time to raise funds for a Congregational Building which should properly meet the needs of its growing school. Under the leadership of Lionel Friedmann, the campaign committee succeeded in securing pledges totaling \$134,000.00 for the proposed school.

In December, 1924, Dr. Harry Ettelson, having received a call from the Congregation, "Children of Israel" in Memphis, Tennessee, handed in his resignation to the Congregation. Shortly thereafter, Rabbi Ferdinand M. Isserman, resigned as Assistant Rabbi to accept a position in Toronto, Canada.

In February, 1925, Rabbi Louis Wolsey of Cleveland, Ohio, an alumnus of the Hebrew Union College, and a member of the last class ordained by Dr. I. M. Wise (1899) was elected Rabbi for life. The new religious leader of Rodeph Shalom came to the Congregation after a service of eighteen years as the Rabbi of the Euclid Avenue Temple (Cong. Anshe Chesed) of Cleveland where he had built up Cleveland's oldest congregation from a group of 150 families with 136 children in the Religious School,

to a Congregation of 1450 families with a Sunday school of 1100 children. During that time he had encouraged the Congregation to build on Cleveland's main thoroughfare, one of American Jewry's most beautiful synagogues, and a Sunday School building and social and religious center which is a remarkable focus of the Congregation's educational and religious activities. Rabbi Wolsey was installed with impressive ceremonies on Sabbath evening, September 11th, 1925, speakers included the following: Rev. Dr. Joseph Stolz of Isaiah-Israel Temple, Chicago (who had been Rabbi Wolsey's Teacher), Rabbi Abram Hirschberg of Temple Shalom, Chicago, Rabbi J. H. Skirball of Evansville, Ind. (a pupil of Rabbi Wolsey's), Rabbi Wm. H. Fineshriber of Cong. Keneseth Israel, Philadelphia, B. H. Sinks of the Euclid Ave. Temple, Cleveland (who nineteen years before had persuaded Rabbi Wolsey to come to Cleveland), Rabbi Max Klein of Cong. Adath Jeshurun, Philadelphia, and Charles Edwin Fox, the president of the Congregation.

Shortly after Rabbi Wolsey's installation, he was elected President of the Central Conference of American Rabbis, the highest honor in the gift of the American Reform Rabbinate, and in July, 1926, he was elected Vice-President of the World Union of Progressive Judaism at London.

In 1925, William Gerstley after thirty years of service, resigned as Treasurer of the Congregation.

In October, 1926, Rodeph Shalom enters its One Hundredth and Twenty-fifth year. With the advent of Louis Wolsey as Rabbi, Charles Edwin Fox as President, and Gordon A. Block as Vice-President, a new chapter in its history is begun. In it, other and perhaps greater events wait to be written as new energy and new ideals evolve. There are already evidences of expansion.

At the annual meeting of the Congregation held on October 27, 1925, upon motion made by Louis Wolf and seconded by Henry Fernberger, the matter of the erection of a new

synagogue and a new Sabbath School building was referred back to the Board of Directors with complete power to act. This motion was unanimously carried. The Congregation is beginning a new era, a new growth, and a further development. The leaders deserve encouragement for they make vocal the inherent longing not only of this generation; but of all the generations participating in the creation of the Hebrew German Society Rodeph Shalom. The Board accepted the mandate of the Congregation and decided to build an entirely new Synagogue building at Broad and Mt. Vernon Sts., its present site.

CHAPTER VII

SOME INTERESTING SIDE LIGHTS

The two oldest congregations in Philadelphia are Mikve Israel and Rodeph Shalom. In the early days there was a constant interchange of membership. This, in a smaller degree, continues to the present time. The records show that Lewis Allen, Jr., became President of Mikve Israel, although his father was a charter member of Rodeph Shalom. In fact, the signature of Lewis Allen on the original charter was made by his son. Aaron Dropsie and Moses Dropsie were members of the Congregation. S. Mastbaum was a member in the early fifties. Many other examples could be given of this interchange of membership.

In spite of this, Rodeph Shalom discloses a consistent family history. Several families, now members of the Congregation, can trace their history back to the Founders. For instance, Mrs. W. B. Hackenburg, now deceased, and members of that family, are descended from Lyon Cadet. Mr. Cadet was a native of Lyons, France, and immigrated to South Dakota, from which place, he came to Philadelphia, where he died in 1845, at the age of ninety. His wife, who died subsequently, attained the age of one hundred years.

The names of the early subscribers printed in this history will undoubtedly disclose many more traditional affiliations. It is hoped that some day a complete survey of such relationships will be made.

Michael Levy, one of the original members of the Congregation, was an officer in the American Revolution, and was the father of Uriah Phillips Levy, who subsequently became famous in the United States Navy. While a list of all the men who responded to their country's call during the past century and a quarter is not available, it is certain that no call of the Nation was unheeded by the sons of Rodeph Shalom. In the late war, Corporal Louis Berkowitz gave up his life in France for his country.

Sir Moses Ezekiel was the son of Jacob Ezekiel, an early member of the Congregation, whose interesting letter has been included in this work. Sir Moses was the sculptor of the famous bust of Isaac M. Wise in Cincinnati and also of the equally famous and interesting group in Fairmount Park presented by the B'nai Brith.

From the Electrical News Letter of April, 1926, we glean the fascinating story of another member of the Congregation, Bernard Jacques Goetz:

"The science of artificial illumination today depends almost as much on the use of reflectors as it does on electricity. Very few people, either in or out of the lighting profession, are familiar with the inception or the origin of the reflector. Like many another practical invention, this can be tied to the old proverb, "Necessity is the mother of invention."

There came to these shores in the year of 1845, an ingenious and studious young Frenchman. By force of necessity he traveled in the hold of a sailing vessel bound for the port of Philadelphia. In those days of more or less haphazard travel, it took upward of a month to cross the ocean; and in the natural course of events this emigrant, who had heretofore been a lover of terra firma, was attacked by an acute attack of mal de mer, and was confined to his bunk in the lowest depths below deck; fortunately for him, not far from an open hatchway. He had a great desire to pass the time away reading. How could he read in the semi-darkness of the ship's hold? He bethought himself of a scheme; and with the aid of one of the sailors who could speak his language, he obtained an old tin canister. With the aid of a pair of rusty scissors he cut it apart and bent it in the shape of a reflector; and with detailed instructions had his sailor friend nail it to the side of the hatchway, where he could catch the daylight and reflect it on his sleeping bunk. Presto! the deed was done and he could at least find some contentment in reading. The news spread over the ship quickly, and the more fortunate passengers from the upper deck were brought down to witness the magical transformation. Now it happened there was a man on board, an American, with the quick wit and business acumen of a typical Yankee who grasped opportunity by the forelock and immediately tied up with the ingenious French emigrant. This

was the origin of the American Reflector Company, of Philadelphia, which manufactured the daylight reflector and later the gas and oil reflectors, constructed either of corrugated tin or glass, for the diffusion of natural and artificial light.

One of the first prominent installations of a daylight reflector was in the basement of the White House in Washington. One of the showiest and largest installations was the lighting up of the Centennial Buildings in 1876 in Philadelphia. This was a gaslight reflector job of \$50,000 which in itself was a big proposition in those days, and the company was awarded a medal for this accomplishment.

The Frenchman, Bernard Jacques Goetz, a student, a soldier and inventor, was awarded a gold medal in Chicago, and a silver medal by the American Institute, presented in person by the Honorable Peter Cooper. He died at the age of fifty, not knowing he had given us the basic principles for the prismatic reflector.

So the ship of life sails on, and one more advance in science was recorded. Chance in this instance played a fanciful part, but it was left for time to bring forward a name which it would seem might have been honored more signally than by the gift of simple medals."

Interesting journeys can be made through the pages of the early cash books. For instance, there is evidence of a sum of money given on June 10, 1826, to an old doctor; a record of a contribution sent in 1833 to a Mr. Levitt of Jerusalem; payment made in 1836, for getting a poor woman out of jail. There are lists of fines ranging from twenty-five cents to five dollars, imposed on members for absence from general meetings and misbehavior during Divine Services. There are records of fees obtained for the use of the Congregational Mickve, the sale of Matzos, and other interesting side-lights on Congregational activities, such as this item on the expense side of the cash book, shows: "April 7, 1833, two police officers on account of misconduct and bad behavior of A. Dropsie, A. Lazarus, and H. Joseph, during the meeting, paid on their account, \$1.94." The Juliana Street Synagogue was dedicated on the eighth of

September, 1847. The community was thus invited to this event:

“CONGREGATION ‘SEEKERS OF PEACE’

Julianna Street, between Fifth and Sixth, and Callowhill and Vine Sts.

You are respectfully informed that the new Synagogue ‘SEEKERS OF PEACE’ will be consecrated to the worship of the God of Israel, on Wednesday, the 8th day of September next. The committee of arrangements in view of this solemn and interesting ceremony, beg leave to request your attendance on that occasion.

The deep interest manifested in this solemn rite, has produced a large demand for cards of admission, and the desire on the part of the committee to accommodate as many as the building will conveniently admit, would earnestly solicit a reply on, or before the 1st of September next, in order that seats may be provided and the necessary arrangements carried into effect. You will please address your replies to either of the undersigned.

The congregation having incurred a heavy debt in the purchase of the building and fitting it up, the committee are authorized to state that free-will offerings will be thankfully accepted—to be appropriated toward the liquidations of the debt.

Ceremony to commence at 4 o’clock P. M. precisely.

REV. DOCT. KAHN
JOSEPH FATMAN
A. STEIN
JOSEPH EINSTEIN
H. SIMSON
M. GERSTLEY
JACOB LANGSDORF

Philadelphia, July 28th, 5607–1847”

The corner-stone of the Synagogue at Broad and Mt. Vernon Streets was laid on Tuesday, July 20, 1869. The ceremony was begun with a hymn by the choir and was followed by an invocation by the Rev. G. Jacobs. Thereafter, sermons were delivered by Dr. M. Jastrow and Dr. S. Hirsh. A list of articles to be placed in the corner-stone was compiled by the Secretary and

ready for use, these were deposited in the corner-stone by the Vice-President and Treasurer of the Congregation. The corner-stone was thereafter laid and the Exercises closed by prayer.

The consecration services of the Synagogue took place on September 9, 1870. The Services began with the entrance of the ministers and those carrying the Holy Scrolls. This was followed by an anthem in Hebrew by Rev. Jacob Frankel. The Holy Ark was then opened and the Scrolls were carried through the Synagogue and placed therein. A consecration hymn in German followed, participated in by a male chorus, a female chorus, and a children's chorus. Sermons were then delivered by Rev. Dr. M. Jastrow and the Rev. Henry S. Jacobs. Exercises were continued the following morning, Saturday, September 10, when the sermons were delivered by the Rev. Dr. B. Szold of Baltimore and the Rev. Dr. M. Jastrow.

The Congregation has on various occasions joined in with other Congregations of the community in the celebration of notable events. On Sunday evening, March 14, 1880, a joint Cremieux Memorial Service was held at the Rodeph Shalom Synagogue participated in by Rodeph Shalom, Mikve Israel, Keneseth Israel, Beth El Emeth, Beth El, and Adath Jeshurun, with the following program:

1. Prelude.....MR. A. J. SEEGER
2. Mah-Tovu.....REV. J. FRANKEL AND CHOIR
3. Prayer.....REV. M. ELKIN
4. Requiem (First Part).....THE COMBINED CHOIRS
5. Address (German).....REV. DR. S. HIRSCH
6. Address (German).....REV. DR. M. JASTROW
7. Requiem (Second Part).....DOUBLE QUARTET
8. Address (English).....REV. MORAIS
9. Address (English).....REV. GEO. JACOBS
10. Menuchah Nechonah & Kaddish. REV. WM. ARMHOLD
11. Resolutions (President Philadelphia Branch of the
"Alliance Israelite Universelle")
Read by M. A. DROSPIE, ESQ.
12. Requiem (Third Part).....THE COMBINED CHOIRS"

Likewise, a united Hebrew service was held in memory of James A. Garfield on Monday afternoon, September 26, 1881, in which service all of the Congregations participated. The program follows:

"Mah Tov. By REV. JACOB FRANKEL
 Opening Prayer. REV. S. MORAIS
 Hymn 129, Part 1. CHOIR
 Psalm XC, in Hebrew. REV. M. BERNSTEIN
 Hymn 129, Part 2. CHOIR
 Address. MAYER SULZBERGER, ESQ.
 Psalm CIII in Hebrew. REV. DR. SAMUEL HIRSCH
 Resolutions of sorrow and sympathy. REV. GEORGE JACOBS
 Hymn 129, Hallelujah. CHOIR
 Benediction. REV. DR. M. JASTROW"

On October 26 1884, the Centennial Anniversary of Sir Moses Montefiore was celebrated at Rodeph Shalom Synagogue by a united Hebrew Service, participated in by Rev. Dr. S. Hirsch of Keneseth Israel, Rev. S. Morais of Mikve Israel; and all the other Rabbis of the various Congregations in the City at that time, and included an address by Mayer Sulzberger, Esq. The tenor solo was rendered by Max Friedmann.

It may be interesting to note that Henry Berkowitz, a nephew of Dr. Henry Berkowitz, has entered the Reform Ministry. He is a son of the Congregation in every sense of the word, having been confirmed in its walls and having received his early education under the guidance of its teachers and Rabbis.

Article 2, Section 7, of the constitution of the Congregation in effect in 1892, had the following preface:

"Sec. 7. As soon as practical there shall be formed an association composed of the sons and daughters of members and renters of this Congregation between the ages of fourteen and twenty-one years. The object of such association shall be the promotion of the religious interests of the Congregation. Such association shall, for every twenty-five members thereof, be entitled to elect one male representative to the Congregation. Such representatives to the Congregation, to speak and vote at the meetings of the Congregation; and the association may elect annually one of its male members as a delegate to the Board of Directors for

one year; such delegate may speak at all meetings of the Board of Directors, and suggest measures on behalf of said association. On the attainment of the age of twenty-one years by any male member of such association, he shall be entitled to be enrolled as a member of the Congregation if he be the owner of a sitting."

In response to an invitation issued by the President of the Congregation, Mr. David Teller, about one hundred ladies and gentlemen met at the school house on October 3, 1888; and organized the Jewish Culture Association. Its object was defined to be "the fostering of a love for Jewish interests, and the desire to arouse through study and discussion, an enlightened religious influence; to promote wise improvements in religious affairs, and to stimulate a warmer social influence among its members." It instituted Friday evening services and for a period of several years, carried on a series of Friday evening lectures and also classes in Hebrew, German, Bible, and Pedagogy. The following were the officers of the Association in 1893-1894:

President, MR. CLINTON O. MAYER

Vice-President, DR. LEE K. FRANKEL

Treasurer, MR. OSCAR B. TELLER

Secretary, MISS AUGUST SELIG

In the latter part of the Nineteenth Century, through the efforts of Max Friedmann, an arrangement was made by the First Unitarian Church at Twenty-first and Chestnut Streets and Rodeph Shalom Synagogue, whereby joint services were held by the two Congregations on Thanksgiving Day. This arrangement continued for several years.

Adjoining the Rodeph Shalom Synagogue at Broad and Mt. Vernon Streets, is a Presbyterian Church. For a long period of time there has been no dividing fence between these two religious edifices. The minister of the Presbyterian Church called the attention of his Congregation to this fact one Sunday morning, when he took for his text, "How Beautiful it is when Brethren dwell together in Peace and Unity," and pointed

to the friendly relationships existing between his Church and its next door neighbor.

Rodeph Shalom is rounding out a century and a quarter of active existence. May it not only by the implication of its name but by its future achievements, continue in the spirit of this appropriate text:

“How Beautiful it is when Brethren dwell together
in Peace and Unity.”

APPENDIX I

ARTICLES GOVERNING RELIGIOUS WORSHIP

(Translated from the Jewish Script by Anatole S. Robin)

ARTICLE 1. At the meeting held on Hal-ha-moed Pesah, we discussed the importance of setting a definite time for Friday Eve Services, for the entire year, since the time varies in accordance with the changing length of the day. We decided to divide the year into nine parts, thus:

From month of Tishri to first day of Heshvon.....5 P. M.

From month of Heshvon to first day of Kislev....4:30 P. M.

From month of Kislev to first day of Shevat.....4 P. M.

From month of Shevat to first day of Ador.....4:30 P. M.

From month of Ador to first day of Nisan.....5:30 P. M.

From month of (also 2nd Ador of leap year)

From month of Nisan to first day of Iyar.....6:30 P. M.

From month of Iyar to first day of Ab.....7 P. M.

From month of Ab to first day of Elul.....6:30 P. M.

From month of Elul to first day of Tishri.....6 P. M.

We also set the time of the Sabbath morning Services: From Passover to Rosh ha-Shono 8 A. M., from Rosh ha-Shono to Passover to 8:30 A. M.

It is understood, however, that this time does not apply to Rosh ha-Shono, Yom Kippur, Hoshana-Rabbo, Passover, Sovuoth, Succoth, Purim or Tish b'Ab. Concerning these, the time shall be announced by the Parnos (Pres) on the previous Sabbath, that our members might know when prayer begins, with the exception of Eve of Tisha b'Ab, which begins the same time as the previous Friday Eve.

ARTICLE 2. Friday Eve at the set time, the Minha Service shall begin. L'hu N'ran'no (Come let us Sing) should be said sentence by sentence likewise L'ho Dodi (Come, my friend); and we say Mizmor Shir l'yom hashaboth (A song for Sabbath) and end with v'lo Avloso bo (and there is no righteousness in him); then we begin Adoni Moloh (The Lord reigneth) and end with

l'oreh yomin (forever more). On the Sabbath before Tisha b'Ab, the Hazan sings Mogen Aboth (Shield of our Fathers). Sabbath Morning we begin with Adon Olom through Hakol Yoduho (All shall thank Thee), which we say sentence by sentence, until Lo-el asher shovath mikol ha-maasim (To the God who rested from all his works) and then continue in order. The Mitzvos (literally Commandments, here used as synonym of Aliyoth: calling individuals up to the Torah)—should be sold to the highest bidder, but no bid should exceed that of the Parnos (Pres.). Shevii (Seventh calling to the Torah) and Haphtorah may be sold except when Yom Tov falls on Sabbath. The Haphtoras should be said in order and in accordance with the Ashkenazi (German) custom.

He who says the Haphtorah, should say the Brohos (Blessings) aloud. The Haphtorah, in low tone, the people to say it with the reader, who says the final Blessings in loud voice.

On Sabbath preceding Shovuoth, and also before Tisha b'Ab the Hazan sings Ov Horahamim (Father of Mercies) and Musofin K' hilhosom (continual offerings accordance to their order). On every Sabbath the Hazan says Hanosen T'Shuo (A prayer for the Ruling Authority, etc.).

ARTICLE 3. When a Holiday Eve falls on the Eve of Sabbath, we say the prayers as on other Sabbaths. But when the first day of Yom Tov falls on Sabbath Eve, then no L'hu N'ran'no and no L'ho Dodi is said. (See Art. 2.) We begin with Maariv (Evening Prayer) in accordance with the Ashkenazi custom. We say Mogen Avoth, but not Bameh Madlikin (With what may the Sabbath lamp be lighted) but when the 2nd day of Yom Tov falls on Sabbath Eve, we say Bameh Madlikin, and when Sabbath Eve falls on Hal ha-Moed (intermediate days of a Festival) we do not say Bameh Madlikin.

ARTICLE 4. (The regulation of the Selihos for Yom Kippur, in accordance with Ashkenazi Custom. The names of the prayers are mentioned for the entire Yom Kippur Service.)

ARTICLE 5. (A regulation concerning sale of Aliyoth (Calling up to Torah for Holidays).

ARTICLE 6. When a son of a member buys an Aliyo, or vows a donation, etc., such should not be paid for from the father's subscription. It should be paid for separately.

(Then follows an amendment to Art. 5, about calling members to the Torah.)

ARTICLE 7. Concerning Saying of the Kaddish.

After Kabolath Shabbath (Special Prayer for Sabbath Eve preceding Maariv or Evening Prayer proper), an orphan and other mourners should say the Kaddish; but when there is a Yahrzeit (anniversary) he says the Kaddish. When there is a person whose parent died that week, he says the Kaddish.

ARTICLE 8. *May We Live and Not Die*: When one of our members or "Subscriber" or one of his family should die, a Minyan must be held in the mourner's house both evening and morning; but when the deceased was brought from the country, the Minyan is held in the Shul when the deceased cannot be buried, the Parnos (Pres.) should announce it to the Congregation, and a Minyan held for seven days. One who fails to come to the Minyan, should be fined $\frac{1}{4}$ dollar every time he fails to come. Everyone should be present at funerals, and help at burials. On Sabbath Eve, certain members should bring the mourner to the Shul.

Committee:

AARON BEN HIRSCH SHTARICH
AARON BEN MOSHE HAYIM
ABRAHAM BEN GUMPEL
NAPHTALI HIRSCH BEN ABRAHAM
MOSHE BEN ABRAHAM

APPENDIX II

EARLY MINUTES

(Translated from the Jewish Script by Anatole S. Robin)
"A meeting was held on Sunday, November 4th, 1810 (The Jewish year is not mentioned), at the house of Mr. Allen, when the following were present:

PRESIDENT MR. ABRAHAM BEN MOSHE
MR. ALLEN
MR. GUMPERT
MR. HART
MR. MARKS
MR. ISRAEL
MR. MICHAEL LEVI
MR. MOSES ABRAHAM
MR. BENNEDIG (BENDIK)
MR. OPPENHEIM
MR. JACOB DE LANGE

Mr. Jacob de Lange was elected secretary by a majority vote. It was also voted that he should keep books of the deliberations and decisions of our meetings, namely two books; one for immediate notation of what transpires, the other for a final and clean copy, to be read at the opening of every meeting. It was also decided that all minutes of meeting from Passover 1810 to present be recopied into 2nd book.

When in a debate between Mr. Moses, Pres., and Mr. Allen, the latter demanded of the Pres., the letters of discharge (Entlassung-Schreibe) of Mr. Aaron Levi, the Pres., dissolved the meeting, Mr. Israel, an Junto, took the chair, on a motion of Mr. Gumperts that another Committee should be elected to act on the previous decision that a Yahudi who has been for some time in this country should declare as to what congregation he desires to belong, and that the committee attend to

this matter. To-day, two weeks later, the 18th of November we make this report: The following were elected to the Committee:

MR. OPPENHEIM—9 votes

MR. MARKS—6 votes

MR. JACOB DE LANGE—4 votes

On a motion of Mr. Hart, that the decoration of our Synagogue is shamefully neglected, it was decided by the majority that this matter be postponed till next Passover, as the time of the year would not permit such work; but the Holy Ark should be decorated at once. Mr. Hart said that it is disrespectful for the Holy of Holies to be covered with a plain curtain. He made a motion that money be raised by subscription for two pairs of curtains (Etz Hayim) for the Ark. This was passed. Mr. Marks was commissioned to get the curtains as he was experienced in that matter. The meeting adjourned at 1 o'clock.

Signed (in English)

ABR. ELIEZER ISRAEL

JACOB DE LANGE, *Secretary*

Meeting held Sunday, November 25th, 1810, in the house of Schneider on 3rd Street, when the following members were present:

PRES. ABRAHAM MOSES

MESSRS. ALLEN

SHTARICH (STORK)

BENDIK

MICHAEL LEVI

MOSES ABRAHAM

HART

GUMPERS

ISRAEL

MARKS

JACOB DE LANGE

(At this meeting the report concerning the aforementioned Articles was submitted and accepted with some changes made by Shtarich adding to word "well-behaving," "comes to synagogue." At this meeting Mr. Gumperts was elected secretary. Article 2, changed by majority vote, namely, that unmarried as well as married be given not more than 6 mos. time within which to declare their intention to become members of Rodeph

Shalom. Article 3 changed to the effect that people living in country be under same regulations as others. Article 4 and 5 accepted without changes. Jacob de Lange elected to transcribe all minutes from last Passover to present. Meeting adjourned at 1 o'clock.

Signed (English)

ABRAHAM MOSES, *Pres.*

ABR GUMPERT

Meeting Sunday, 6th of January, 1811, in house of Israel Goldsmit & Co. Present:

ABRAHAM MOSES

MESSRS. HART

MARKS

GUMPERT

OPPENHEIM

MICHAEL LEVI

STORK

BENDIK

SPYER

CADET

JACOB DE LANGE

(At this meeting decided to decorate Ark with money from Treasury instead of raising it by subscription.)

Meeting 14th of April, 1811 (Passover), in Pres's house. Present:

ABR. MOSES, *Pres.*

MESSRS. HART

ISRAEL

SHTARICH

BENEDIK

SPYER

ABR. COHEN

GOLDSMIT

MARKS

ALLEN

CADET

ALEXANDER BENJAMIN

GUMPERS

OPPENHEIM

JACOB DE LANGE

(At this meeting yearly dues and other vowed moneys paid by those present \$52.00 was donated towards building a Synagogue in Richmond, Va. A certain Mr. Kaufman and Mr. Kalmes were introduced to be voted on as members. The former accepted by large majority, the latter rejected. Election held for Pres. Adjuntos, and Cashier.

MARKS FOR PRES.—7 votes

ABR. MOSES—5 votes

ALLEN—1 vote

Marks elected Pres. Israel, Adjuto, Shtarich, cashier, with 13 votes.

Marks took the Chair. Proposed that a Shamesh be employed to look after business of Synagogue, to go among the members and tell them when meetings are to take place, and to collect all funds. Matter turned over a committee of 5. This committee to report on same by next Friday, April 19th. Members of Com.: Allen, Shtarich, Hart, Spyer, Cohen. At this meeting a proposal to extend cemetery passed. Motion made by Mr. Gumperts that if a son of a member desires to become a member on his own behalf, he is to be accepted provided he is past Bar-Mitzvah.

Then follows a passage that can be clear only to one who knows previous details: "It was decided by the majority that the Cong. demand a suitable 'Satisfaction' from Moses Abraham, and when such is forthcoming the Cong. should be satisfied, but if in 8 days it is not forthcoming, then should said Moses Abraham be prosecuted by an attorney-at-law." The meeting then adjourned at 2 o'clock.

Signed (in Yiddish)

ISAAC BE MYER, *Pres.*

JACOB DE LANGE, *Sec.*

(The next section tells of a death.)

Meeting Sunday, October 6, 1811, Succoth.

(Concerning Cemetery, construction of fence and marking of plots.) At this meeting Mr. Marks resigned because he did not like the complaints brought against him by members who were fined. Mr. Allen elected President by 10 votes. Discussed fining of a father whose son does not behave in the Synagogue. Three introduced to be voted on as members: Levi Anner, Mayer Ulman, Joseph be Levi. At this meeting, too, a fine decided upon for any member who is not in synagogue when the Hazan is up to L'ho Dodi on Friday Eve and there is no Minyan; and also on Sabbath Morning when he reaches Borhu and there is no Minyan, such fine not to exceed 25c.

At the meeting of November 7th, 1811, Rosetta de Jung notified the Pres. that her only son died, and implored that we bury him in accordance with Jewish rites on our Cemetery; but since she did not marry in accordance with The Law of Moses and Israel, we could not give our consent that such a son be buried on our Cemetery.

Signed

L. ALLEN AND OTHERS

On November 20th the 2 Adjuntos, Israel and Hart took over the account from the previous Pres. Marks, and turned all moneys over to Pres. Allen.

\$538.37	cash
78.57½	dues uncollected
<hr/>	
\$616.94½	Total

On 3rd of December Aaron be Moshe Hayim placed a Matzevah on our cemetery over the grave of his brother.

Seats were allotted in the Synagogue to all members with numbers marked on them, that there be no dispute about them. The seat near the Holy Ark, marked "Parnos" is for the incumbent Pres.

APPENDIX III

LIST OF SUBSCRIBERS 1811-1841

There is extant a list of subscribers of the Congregation from 1811 to 1841. They are all preceded by this paragraph: "We, the subscribers promise to pay without defalcation, such sums as we affix our names to for the support of the Hebrew German Society for the ensuing year." The names are in the signatures of the subscribers.

April 14, 1811

Abraham Moses, \$10.00, A. Stork, \$10.00; Abm. E. Israele, \$5.00, Abraham Hart, \$6.00, Elias Hyneman, \$5.00, L. Allen, \$10.00, Abm. Gumpert, \$10.00, Isaac Marks, \$6.00, L. M. Goldsmit, \$5.00, Michael Levy, \$6.00, M. Spyers, \$4.00, A. B. Cohen, \$4.00, Benedick Nathan, \$4.00, Alexander Benjamin \$4.00, Jacob de Lange, \$5.00, Simon Cauffman, \$6.00, Emanuel Oppenheim, \$4.00.

March 30, 1812

L. Allen, \$10.00, Emanuel Oppenheimer, \$6.00, Michael Levy, \$4.00, A. B. Cohen, \$4.00, Alexander Benjamin, \$10.00, M. Goldsmit, \$4.00, Jacob de Lange, \$4.00, Moses Spyers, \$5.00, Abm. E. Israel, \$4.00, Abraham Hart, \$4.00, A. Stork, \$4.00, A. Gumpert, \$4.00, Abraham Moses, \$5.00, Mayer Ulman, \$5.00, Samuel Wesfel, \$5.00, Isaac Stuttgart, \$5.00, Levy Ancker, \$4.00, Levy Abraham, \$4.00.

April 18, 1813

Abraham Moses, \$10.00, Mayer Ulman, \$5.00, A. B. Cohen, \$4.00, Oppenheimer, \$6.00, Mayer Cohen, \$10.00, Isaac Stuttgart, \$5.00, A. Gumpert, \$10.00, L. Allen, \$10.00, M. Amoh, \$5.00, Simon Elfelt, \$5.00, Levy Ancker, \$5.00, Levy Abraham, \$4.00, Michael Levy, \$4.00.

April 11, 1814

Michael Levy, \$4.00, A. Gumpert, \$10.00, L. Allen, \$10.00, E. Heyman, \$10.00, Abraham Moses, \$10.00, Alexander Benjamin, \$10.00, Mayer Arnold, \$5.00, Simon Cauffman, \$6.00, Simon Elfeld, \$5.00, E. Oppenheimer, \$10.00, Levy Ancker, \$6.00, A. B. Cohen, \$5.00, Joseph DeYoung, Is. Stuttgard.

April 30, 1815

Abraham Moses, \$10.00, E. Oppenheimer, \$10.00, Levy Ancker, \$6.00, Is. Stuttgard, \$6.00, Alexander Benjamin, E. Hyneman, \$4.00, A. Gumpert, \$6.00, Moses Cohen, \$10.00, M. Ulman, \$10.00, A. B. Cohen, \$4.00, L. Cadet, \$4.00, Simon Cauffman, \$7.00, Lewis Allen, \$10.00, Abm. Joseph, \$10.00, Joseph DeYoung, \$5.00, E. L. Philip, \$4.00, A. Schoyer, \$10.00, Hart Levy, \$4.00, L. Ezekiel, \$6.00, E. G. Lyon, \$6.00.

April 17, 1816

A. Gumpert, \$10.00, Lewis Allen, \$10.00, Abraham Moses, \$10.00, Levy Ancker, \$10.00, A. Schoyer, \$10.00, Is. Stuttgard, \$10.00, Simon Cauffman, \$25.00, Mayer Ulman, \$10.00, Moses Cohen, \$10.00, E. Oppenheimer, \$10.00, L. Cadet, \$5.00, Abm. Levy, \$6.00, Israel Epstein, \$5.00, David Lischitz, \$8.00, Sam Heilner, \$8.00, Henry Elias, \$5.00, Joseph DeYoung, \$5.00; Hart Levy, \$4.00, Abm. Lazarus, \$4.00.

April 6, 1817

Mayer Ulman, \$10.00, Levy Ancker, \$10.00, Abm. Gumpert, \$10.00, Lewis Allen, \$6.00, Is. Stuttgard, \$10.00, Isaac Mark, \$4.00, Hart Levy, \$4.00, Simon Cauffman, \$4.00, Tobias Ezekiel, \$4.00, Lion, \$6.00, Philip Barnet, \$6.00, Abm. Lazarus, \$4.00, David Beschitz, \$5.00, A. B. Cohen, \$4.00, Levi Salomon Van, \$12.00, Moses Abraham, \$3.43, Lyon Cadet, \$4.00, S. Cantor, \$4.00.

April 26, 1818

Lewis Allen, \$6.00, A. Gumpert, \$6.00, Levy Ancker, \$6.00, Mayer Ulman, \$10.00, A. B. Cohen, \$4.00, Moses Abraham, \$4.00, Abm. Schoyer, \$4.00, A. Levy, \$4.00, L. Cadet, \$4.00,

A. H. Pachter, \$4.00, L. Cantor, \$4.00, Wm. Joseph, \$7.00, Moses Nathan, \$5.00, S. Gande, \$4.00, Is. Stuttgart, \$5.00, Louis Bomeisler, \$15.00, Michel Bomeisler, \$10.00.

April 13, 1819

Moses Nathan, \$5.00, Levy Ancker, \$6.00, A. B. Cohen, \$5.00, Moses Abraham, \$4.00, S. Cantor, \$4.00, L. D. Long, \$6.00, Jonas Salomon, \$5.00, Lion Lemberger, \$5.00, Louis Bomeisler, \$15.00, Abraham Lazarus, \$5.00, Lewis Allen, \$6.00, Mayer Ulman, \$10.00, A. Gumpert, \$6.00, A. Joseph, \$5.00, I. Marks, \$4.00, L. Cadet, \$4.00, Lyon Jacobsohn, \$4.00, David Philips, \$4.00, David Beschitz, \$5.00, M. Bomeisler, \$10.00, Stuttgart, \$4.00, I. Bennet, \$5.00.

April 2, 1820

Jacob Moses, \$4.00, David Beschitz, \$5.00, Mayer Ulman, \$5.00, L. Bomeisler, \$15.00, Levy Ancker, \$5.00, Gardner, \$4.00, Abraham Lazarus, \$4.00, Jonas Salomon, \$4.00, Lyon Jacobsohn, \$4.00, I. Joseph, \$4.00, L. Cadet, \$4.00, L. Mendels, \$4.00, Myer Shoyer, \$8.00, Lewis Allen, \$6.00, Marks, \$4.00, A. Joseph, \$5.00, A. Gumpert, \$6.00, Lazarus Mansingheimer, \$4.00, Hart Levy, \$4.00, Abm. Cuyk, \$4.00, S. Cantor, \$4.00, Is. Stuttgart, \$5.00, A. Isaacs, \$4.00, Nathan Gerrits, \$4.00, Jacob Levy, \$4.00, Lang, \$4.00, Salomon Mayers, \$4.00, A. B. Cohen, \$5.00, S. Myers, \$4.00.

April 23, 1821

L. Bomeisler, \$10.00, Lewis Allen, \$6.00, Lazarus Mansingheimer, \$4.00, Mayer Ulman, \$6.00, A. Gumpert, \$6.00, L. Gardner, \$4.00, Is. Dryfous, \$4.00, Cadet, \$4.00, E. Mayer, \$4.00, W. Weyl, \$4.00, T. Bramson, \$5.00, Levy Ancker, \$4.00, Levy Lamberger, \$5.00, Is. Stuttgart, \$5.00, Myer Shoyer, \$4.00, Mayer Ulman, Israel Arnold, \$5.00, L. Phillips, \$4.00, A. B. Cohen, \$4.00, F. Garritson, \$4.00, Nathan Gerrite, \$4.00, Abm. Lazarus, \$4.00, M. Bomeisler, \$6.00, Simon Elfeld, \$5.00, Mayer Ulman, \$5.00, Moses Levy, \$5.00, M. Spanier, \$4.00, F. W. Benjamin, \$10.00.

April 8, 1822

Isaac Mayer, \$5.00, A. H. DeYonge, \$4.00, Emanuel Wolff, \$5.00, Salomon, \$4.00, L. Phillips, \$4.00, LaSalle, \$4.00, S. Bomeisler, \$10.00, Mayer Ulman, \$6.00, A. Gumpert, \$6.00, Abm. Cuyk, H. Van Beil, \$4.00, David Vehschitz, \$5.00, Lyon Lemberger, \$5.00, Barnet Eytinger, \$4.00, Mar Cauffman, \$5.00, A. M. Dropsie, \$4.00, A. B. Cohen, \$4.00, Abm. Lazarus, \$4.00, S. Gardner, \$4.00, Lewis Allen, \$6.00, M. Spanierd, \$4.00, David H. Green, \$4.00, Is. Stuttgart, Joseph Dreyfous, \$5.00, Dreyfous, \$4.00, Henry Stork, \$4.00, W. Weil, \$4.00, I. Stuttgart, \$5.00, M. Shoyer, Simon Elfelt, Ansel Arnold, \$5.00, A. Garritson, \$4.00, Jacob Aaron, \$4.00, Levy, \$4.00, Jacob Aaron, \$4.00.

March 30, 1823

Wolfe Benjamin, \$10.00, L. Bomeisler, \$20.00, Mayer Ulman, \$6.00, Lewis Allen, \$6.00, A. Gumpert, \$6.00, A. H. DeYonge, \$5.00, Abm. Cuyk, \$4.00, L. Gardner, \$4.00, M. Bomeisler, \$6.00, Abraham Lazarus, \$4.00, Marcus Cauffman, \$5.00, Is. Stuttgart, \$6.00, Mard. Spanier, \$4.00, H. Van Beil, \$6.00, Simon Elfelt, \$5.00, A. B. Cohen, \$4.00, Jacob Bramson, \$8.00, I. Bennet, \$5.00, E. Wolfe, \$5.00, R. Schoyer, \$4.00, H. Van Beil, \$6.00, T. Garritson, \$6.00, S. Myers, \$4.00, A. M. Dropsie, \$4.00, Jacob Monheimer, G. Lemon, \$6.00, Wm. Dreyfous, \$6.00, W. Weil, \$5.00, Barnett Eytinger, \$4.00, I. Danger, \$4.00, Lazarous Mantzingheimer, \$5.00, Solomon Stelle Borden, \$4.00, Michael Seeligson, \$5.00, H. F. Stork, \$5.00, S. Henrick, \$4.00, Morris Leman, \$4.00, O. F. La Salle, \$4.00.

April 18, 1824

Wolf Benjamin, \$10.00, Mayer Ulman, \$5.00, Lewis Allen, \$10.00, Isaac Stuttgart, \$10.00, Louis Bomeisler, \$20.00, M. Bomeisler, \$10.00, A. B. Cohen, \$5.00, M. Spanier, \$4.00, A. H. DeYonge, \$5.00, Abm. Cuyk, \$4.00, A. Beil, \$4.00, Abm. Lazarus, \$5.00, L. Cadet, \$5.00, Simon Elfelt, \$5.00, M. Seeligson, \$5.00, A. C. Reigotto, \$10.00, A. M. Dropsie, \$4.00.

April 6, 1825

Wm. Benjamin, \$10.00, Abraham Lazarus, \$5.00, H. Van Beil, \$5.00, W. N. Polack, \$5.00, T. Bramson, \$10.00, Mayer Ulman, \$6.00, L. Bomeisler, \$12.00, A. B. Cohen, \$5.00, Lewis Allen, \$10.00, L. Cadet, \$5.00, Aaron Daniel, \$10.00, Jacob L. Engel, \$5.00, A. Davis, \$4.00, Moses Content, \$4.00, A. M. Dropsie, \$4.00, Moses Lemon, \$4.00, H. E. Leviethem, \$5.00.

April 13, 1826

Wolf Benjamin, \$4.00, L. Bomeisler, \$4.00, Abm. Cuyk, \$4.00, Abm. Lazarus, \$4.00, A. B. Cohen, \$4.00, H. Van Beil, \$4.00, L. Cadet, \$4.00, T. Bramson, \$4.00, Mayer Ulman, \$4.00, M. Bomeisler, \$5.00, E. D. Smith, \$6.00, A. M. Dropsie, \$4.00, H. E. Leviestein, \$4.00, Henry Joseph, \$4.00, Israel Jones, \$4.00, Andrew Levy, \$4.00, Emanuel Joseph Lyons, \$4.00.

April 15, 1827

L. Bomeisler, \$10.00, L. Cadet, \$4.00, Abm. Lazarous, \$4.00, A. B. Cohen, \$4.00, Abm. Cuyk, \$4.00, Marks, \$4.00, Mayer Ulman, \$6.00, H. Van Beil, \$6.00, Simon Elfelt, \$4.00, Moses Abraham, \$5.00, Moses Cohen, \$4.00, Henry Joseph, \$4.00, A. M. Dropsie, \$4.00, Andrew Levy, \$4.00, Lyon Lamberger, \$4.00, Aaron Issacs, \$4.00, Moses Semon, \$4.00, Isaac Garritson, \$4.00, Lewis Lipman, \$5.00, Henry Barnett, \$5.00, Jacob Ulman, \$5.00, Henry Lipman, \$4.00.

April 1, 1828

L. Bomeisler, \$25.00, Mayer Ulman, \$6.00, Abm. Cuyk, \$6.00, Moses Cohen, \$4.00, H. Van Beil, \$6.00, A. Isaacs, \$6.00, E. Simon, \$4.00, M. Semon, \$8.00, A. M. Dropsie, \$6.00, Isaac Moses, \$4.00, Henry Joseph, \$4.00.

April 26, 1829

L. Bomeisler, \$20.00, H. Van Beil, \$6.00, H. Joseph, \$5.00, Moses Cohen, \$4.00, Abm. Lazarus, \$4.00, David Beschite, \$4.00, Abm. Cuyk, \$6.00, A. M. Dropsie, \$4.00, Abm. Ulman, \$5.00, M. E. Mohring, \$4.00, T. Lewis Cohen, \$4.00, Gabriel Isaacs, \$4.00.

April 11, 1830

A. M. Dropsie, \$4.00, Abraham Lazarus, \$4.00, Moses Cohen, \$4.00, Henry Joseph, \$5.00, Joseph G. Myers, \$4.00, Abm. Cuyk, \$4.00, A. Isaacs, \$4.00, H. Van Beil, \$5.00, Samuel Lazarus, Deceased, \$4.00, Moses Breslau, \$4.00.

April 3, 1831

L. Bomeisler, \$20.00, H. Van Beil, \$10.00, A. B. Cohen, \$4.00, Moses Cohen, \$4.00, Henry Joseph, \$6.00, E. J. Lyons, \$4.00, Jonas L. Cohen, \$5.00, Solomon Cook, \$4.00, L. H. Newton, \$4.00, Mark Blitz, \$4.00, Moses Abrahams, \$3.00.

April 13, 1832

A. B. Cohen, 5.00, Moses Cohen, \$4.00, Abm. Lazarus, \$4.00, L. Bomeisler, \$20.00, H. Van Beil, \$10.00, Is. Moses, \$4.00, Henry Joseph, \$6.00, A. M. Dropsie, \$4.00, Andrew Levy, \$4.00, Morris Debrune, \$4.00, Jonas L. Cohen, \$6.00, Solomon Cook, \$4.00, M. Bresler, \$4.00, Lazrus Jacob, \$4.00, John Johnson, \$4.00, Jacob Semon, \$4.00, M. L. Feldman, \$4.00, Joseph Bomeisler, \$6.00, George Philips, \$4.00, Abm. Gumpert, \$4.00, Abm. Abraham, \$4.00.

April 6, 1833

H. Van Beil, \$10.00, Moses Cohen, \$4.00, Andrew Levy, \$5.00, Jacob S. Jacob, \$5.00, L. Bomeisler, \$20.00, Henry Josephs, \$4.00, Abraham Lazarus, \$4.00, A. B. Cohen, \$4.00, Abraham Hyam, \$4.00, Jonas L. Cohen, \$5.00, M. Semon, \$5.00, Abraham Israel, \$4.00, E. Semon, \$5.00, H. Van Beil for L. Delbenco, \$6.00, A. Abraham, \$4.00.

April 27, 1834

Solomon Cook, \$4.00, Abraham Aaron, \$4.00, Isaah Levy, \$4.00, A. M. Dropsie, \$4.00, A. Gumpert, \$4.00, Abm. Lazarus, \$4.00, Solomon R. Rosenstein, \$4.00, Simon Newburgh, \$4.00, Mayer Hunt, \$4.00, E. Abraham, \$6.00, S. Semon, \$4.00.

April 19, 1835

Elias Solomon Linee, \$4.00, M. Semon, \$4.00, Abm. Gumpert, \$4.00, A. Abrahams, \$4.00, Moses Abrahams, \$6.00, L. Bomeisler, \$20.00, Moses Isaac Van der Slice, \$4.00, T. Bomeisler, \$5.00, Moses Cohen, \$4.00, Moses Fellerman, \$4.00.

April 6, 1836

Moses Marcus, \$4.00, Joseph Ash, \$4.00, Aaron Ash, \$4.00, Aaron Hamburger, \$4.00, Solomon Gans, \$4.00, Elias Sniders, \$4.00, L. Fellerman, \$4.00, S. Myers, \$4.00.

April 23, 1837

Joseph Eisenberg, \$4.00, Levi Snowberger, \$4.00, M. L. Meyer, \$4.00, Moses Cohen, \$4.00, A. M. Dropsie, \$4.00, Henry Heffenheine, \$4.00, A. Davis, \$4.00, D. Jacobson, \$4.00.

April 15, 1838

Joseph Cohen, \$4.00, Adam Ledenen, \$4.00, Albrecht Lehman, \$4.00, T. Weichselbaum, \$4.00, Mayer Rosenfeld, \$4.00, A. Frank, \$4.00.

October 7, 1838

Solomon Levi, \$4.00, Isaac Goldsmith, \$4.00, Hermann Rosenfeld, \$4.00, Lazarus Ottinger, \$4.00, Isaak Katz, \$4.00, S. Myers, \$4.00, Joseph Lippman, \$4.00, Henry Simson, \$4.00, F. Betzinger, \$4.00, Isaac Weichselbaum, \$4.00.

April 8, 1839

S. Andrews, \$4.00, M. Rosental, \$4.00, Solomon Kayser, \$4.00, Kalman Kayser, \$4.00, Moses A. Appel, \$4.00, S. Myers, \$4.00, A. I. Van de Slice, \$4.00.

October 8, 1839

M. A. Appel, \$5.00, Calman Kayser, \$5.00, Moses Steinberger, \$5.00, Isaias Goldschmidt, \$5.00, A. Simson, \$10.00.

April 20, 1840

Julius Oppenheimer, \$5.00, Moses Appel, \$5.00, A. Davis, \$5.00, Joseph Eckstein, \$5.00, Nathan Haas, \$5.00, Mayer Fleisher, \$5.00, David Simon, \$5.00, Simon Fain, \$5.00, Abraham Friedmann, \$5.00, Joel Ehrmann, \$5.00, David Frank, \$5.00.

October 20, 1840

Israel Jacobs, \$2.50, Simon Dryfous, \$2.50, S. Snuttinger, \$2.50, D. Himmel, \$2.50, A. Schlost, \$2.50, Isaac Hasser, \$2.50, Joseph Eckstein, \$2.50, Benjamin Levy, \$2.50, David Michelbacher, \$2.50, Seligmann Stern, \$2.50.

APPENDIX IV

THE TRIAL OF DR. B. ILLOWAY

In April 1854, certain charges were brought against the Rev. Dr. B. Illoway, centering around certain religious practices. The trial was conducted by the Board of the Congregation. The record as taken from the minutes is of extreme interest and is here presented.

"April 4, 1854

To the President and Officers of the German Hebrew Congregation Rodeph Sholem.

Gentlemen:

We the undersigned committee for making inquiry relative the rumor of charges in circulation pending against Dr. B. Illoway beg leave to submit the following report. Having appointed a time to meet Rev. J. Frankel and as the appointment made, called at Rev. Frankel's residence, who informed us, of the following matters.

1. He stated that he was informed, from certain authority, that Dr. B. Illoway, does not lay "Tefillen."
2. On the days of his mourning, for his mother, he did not say "Kaddish."
3. That Dr. B. Illoway was notified by Mrs. Strouse that at a certain time a goose was killed, by Mr. Jos. Einstein, and according to religious rites, dare not be cleaned with boiled water, before made Kosher, which as Mrs. Strouse stated was done, and Dr. B. Illoway, nevertheless although warned by Mrs. Strouse, as she stated, ate of said goose at the table of Mr. Jos. Einstein.
4. That he being charged with having tied up his Lulov, in the first day of Tabernacle.

Resp.

ISAAC MAYER, S. TELLER and B. GREENEWALD,
Committee

April 6, 1854

The chair vacated the chair to the Vice-President. Mr. Rev. J. Frankel was invited, and entered the meeting room.

The chair requested Rev. J. Frankel to state to the meeting what he knows for and against Rev. Dr. B. Illoway.

Who made the following brief statements.

Only through love and faith for our holy religion, I feel myself compelled, to expose the rumor, of which Dr. B. Illoway be charged with

1. I was informed by Mr. M. Hoffman that Dr. B. Illoway having tied up his Lulov, on the first day of Tabernacle.

2. That I have met Dr. B. Illoway at Mr. Kirshner's. He had the Razors honed there; but I am not able to state that he shaves himself with, or not. He changed the color of his face, when I saw him handling the razors.

3. I was informed by Mr. M. Hoffman, that for a length of time, the Talis and Tefilim, belonging to Dr. Illoway were in the Synagogue.

4. Also informed by Mr. M. Hoffman that he dined several times by Mr. Hoffman without having his head covered, nor having washed himself, previous nor said any prayer, which I also can testify myself.

5. I was informed of Mr. Isaac Strouse that Dr. B. Illoway having used no Tefilin for a length of time saying from five to six months.

6. Also informed by Mr. Strouse that Dr. B. Illoway has eat from a goose, which was cleaned, contrary to Mosaic Law, as stated to the committee which was waiting on me.

7. That Dr. B. Illoway having said no Kaddish in the time he was in mourning, which I can testify under Oath.

Mr. Rev. J. Frankel retired.

Mr. Isaac Strouse was invited, entered the meeting room, and testified as follows:

I am sorry to bring charges to a friend of mine, which stands in esteem and your confidence.

I and Dr. B. Illoway were living in one house, on one floor, a partition separated mine and his room. I was up generally previous for him. I never heard him saying the morning prayers. I never did, which I can positively testify, but I heard him praying some time at night I thought he said the morning's prayer downstairs.

Mr. Jos. Einstein stated:

As long as he boarded with me, he always washed himself before he set himself on the table, said the prayers and had all times his head covered. Never visit him at his room except once in the morning had a letter for him, went up to his room, found the night bolt outside and Dr. Illoway inside, arrayed with his Tallis and Teflim and said the morning prayer.

Whereupon Dr. B. Illoway declared that when even his Tallis and Teflim were here in the Synagogue, he has at home three pair Teflin and three Tallisim. He of course cannot summon witness to be present that he actually lay Teflin. It is a duty of every Jew who pretends to be one to lay Teflin and he hopes the Board will not have the least doubt that he always has fulfilled his duties.

2. That he took once on a Friday evening, tea with Mr. Hoffman, is true; but he washed himself and said the prayer, Kidesh, Mr. Hoffman made himself. I have eaten at Mr. Weil's, Mr. Einstein's, and Mr. Ch. Kayser's. They cannot state that I have eaten there without washing first, prayer said and head covered. I took occasionally coffee at Mr. Hoffman's.

3. In the days of mourning I did say Kaddish, on my seat. I did rise with the rest of the mourners, but that they did not stand amongst the other mourners. I submit I don't like to stand amongst so many children.

4. That I did up my Sucoh Lulov on the first day of Tabernacle, I don't deny, I did do it openly, and free, as our Law Books permitting so to do.

The testimony of Mr. Isaac Strouse was read, and Mr. Isaac recalled.

The statement previously made, about the goose, Dr. B. Illoway replied, Mrs. Strouse, told me, that a goose was killed and prepared for cooking, against religious faith but it was at least one week afterwards on the same day Mrs. Strouse told me, said affair, had a quarrel with Mrs. Einstein about cleanness; and at the same time, requested me earnestly not to say anything either to Mrs. nor Mr. Einstein, consequently not to bring or lead to any difficulties, as the parties were living in one and the same house, I kept silent about the whole affair and as I was

fully convinced, that the hired girl of Mr. Einstein was religious as well as Mrs. Einstein, I kept the whole statement as a made-up false report."

Mr. Dr. B. Illoway retired.

"Resolved that the charges which were brought against Dr. B. Illoway for not living strictly according to our religious faith; for not laying Tefilin; for not having said 'Kaddish;' that he should have eaten from a goose which was not Kosher; that he bound his Lulov on the first day of Tabernacle; that by close investigation of this Board and by testimony offered; that the above charges are of no foundation; and the Board of Trustees hereby declare that they release Dr. B. Illoway therefrom, being innocent of it, and not the least doubt of any guilt, whatever relating to the charges, which was unanimously carried."

APPENDIX V

OFFICERS AND MEMBERS IN 1867

The Constitution and By-laws of the Congregation published in 1867, contain the following list of officers, directors, and members of that period:

President, JOSEPH EINSTEIN

Vice-President, ELIAS WOLF

Treasurer, LOUIS LANG

Secretary, ALEXANDER REINSTINE

Directors:

LEWIS LIPSER	FRED GREENEWALD
DAVID TELLER	MAYER FRANK
MAYER FLEISHER	LAZARUS SHLOSS
HENRY MAYER	LEVI MAYER
MORITZ GERSTLEY	ISAAC MAY
JACOB LANGSDORF	ALEX BARTH

Rabbi, REV. DR. M. JASTROW

Reader, REV. J. FRANKEL

Teachers, L. BUTTENWIESER

R. STRAUSS

Sexton and Collector, H. HERSHBERG

Members:

SAML. ADLER	GERSON DANEWALD
ISAAC ADLER	JOS. EINSTEIN
M. ANATHAN	MYER FLEISHER
SIMON APPEL	SAML. FERNBERGER
L. ARONHEIMER	SAML. FRANK
JACOB ABRAHAMS	MAYER FRANK
MOSES BECKER	JOS. FELDMAN
ALEX. BARTH	LEWIS FRANKEL
MOSES BIRNBAUM	JOS. GEISENBERGER
JACOB BACHARACH	SOL TELLER
JOSIAH BOCHROCH	DAVID TELLER
MOSES BARTH	RAPHAEL TELLER
JOSEPH COHEN	MOSES VOGEL

ABM. WEIL
ELIAS WOLF
ISAAC WOLF
BARUCH GREENEWALD
MAYER GREENEWALD
MORITZ GERSTLEY
LEHMAN GOLDSMITH
SIMON A. GUMP
FERD GREENEWALD, SR.
JACOB GREENEBAUM
FERD GREENEWALD
NATH. GREENEWALD
JACOB GREENEWALD
LOUIS L. GUTHMAN
HENRY HECHHEIMER
M. HEIDELBERGER
MOSES HOFFMAN
HERMAN HAAS
HENRY HELLER
ABM. HESS
MORITZ HILBRONNER
ISAAC JESSNER
ISAAC JOSEPHS
BENEDICT KAHNWEILER
MARX KATZENBERGER
HERMAN WEILLER
L. WIENER
LEWIS WALKER
ABM. WOLF
BARUCH WALKER

ED. WALLERSTEIN
ISRAEL WEIL
CHAS. KAYSER
JACOB LANGSDORF
SOL. LOEWENSTEIN
LOUIS LANG
LEWIS LIPSER
JACOB LYONS
HENRY MAYER
LEVI MAYER
ISAAC MAAS
EMANUEL MARKS
ISAAC MAY
ISAAC NUSBAUM
ISAAC RHEINSTROM
S. H. REGGENDORFER
L. ROSENTHAL
LEONHARDT RHEINSTROM
ALEX. REINSTINE
MARTIN SIEDENBACH
M. J. STRAUSS
HENRY SIMSON
NATH. SCHWARZBAUER
MOSES STRAUSS
SELIG SILBERMAN
LEVI STRAUSE
LAZ. SHLOSS
HEYMAN B. SHLOSS
ISAAC SELIG
EMANUEL STRAUSE

SIMON STERN

APPENDIX VI

OFFICERS AND MEMBERS IN 1881

The Constitution and By-laws of the Congregation as amended on March 27, 1881, give the following list of officers, directors, and members:

President, DAVID TELLER

Vice-President, MEYER FRANK

Treasurer, BEN F. TELLER

Secretary, ALEX. REINSTINE

Rabbi, REV. DR. M. JASTROW

Reader, REV. SOLOMON KAUFFMAN

Teachers, R. STRAUSS

SOL KAUFMAN

L. SCHLESINGER

CHAS. HOFFMANN

J. JASTROW

D. W. AMRAM

MISS ELLA JACOBS

Sexton and Collector, ALEXANDER GOODMAN

Board of Directors:

DAVID TELLER

ISAAC MAY

HENRY L. STROUSE

MAYER FRANK

ARNOLD VOGEL

LOUIS FRANKEL

LEVI MAYER

HERMAN WEILLER

IS. NUSBAUM

LEOPOLD HIRSH

HENRY S. LOUCHHEIM

LEO LOEB

AARON SCHLOSS

EMANUEL SCHWERIN

LEWIS POLLOCK

CHARLES STEIN

Members:

JOSIAH BOCHROCH

S. BLUMENTHAL

M. BIERNBAUM

M. BRINKMAN

JACOB BACHARACH

H. B. BLUMENTHAL

JOSEPH COHEN

JOSEPH EINSTEIN

M. FLEISHER

JOSEPH FELDMAN

NATHAN FRANK

ISAAC FRANK

SIMON FLEISHER

HENRY S. FRANK

S. FERNBERGER
SOLOMON FRANK
F. GREENEWALD
J. GREENEWALD
B. F. GREENEWALD
MARKS GOODMAN
M. HEILBRONNER
SOL L. HAAS
MASON HIRSH
HENRY HIRSH
HENRY HESS
ADOLPH HESS
ISAAC JOSEPH
CHAS. KAYSER
DAVID KOHN
AB. KIRSCHBAUM
SIMON KOHN
LOUIS LANG
L. LIPSER
S. LOEWENSTEIN
CHAS. M. LANGFELD
AARON LICHTEN
SIMON LEOPOLD
MAX B. LOEB
EMANUEL LEOPOLD
SIMON LOEB
M. LIVERIGHT
LOUIS MAYER
ISAAC MAYER
JACOB MILLER
HENRY J. MAY
SOL. J. MAY
SAM'L M. MAYER

SIMON PFAELZER
LOUIS PARIS
HENRY M. REIS
M. SIEDENBACH
EMANUEL STRAUSS
LEVI STROUSE
HENRY SIMSON
LAZ. SCHLOSS
BENJ. STROUSE
ISAAC SELIG
S. SILBERMAN
M. STERNBERGER
S. STERNBERGER
L. STERNBERGER
SIMON STERN
MARCUS STERN
JOSEPH STERN
MOSES STERN
A. P. SCHONEMAN
MOSES SELIG
SOLOMON TELLER
RAPHAEL TELLER
BENJ. F. TELLER
M. TROUTMAN
MOSES VOGEL
RAPHAEL VOGEL
ELIAS WOLF
ABM. WOLF
ISAAC WOLF
AARON WOLF
WM. WALKER
ISRAEL WEIL
LEON WEIL

E. WALLERSTEIN

